

BRAHMA SUTRA

CHAPTER 2

2nd Pada

1st Adikaranam to 8th Adhikaranam

Sutra 1 to 45

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2nd Chapter – 2nd Pada – 1st Adhikaranam – 1st Sutra :

रचनानुपपत्तेश्च नानुमानम् ॥ १ ॥

Rachananupapattescha nanumanam ॥ 1 ॥

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation). [II – 2 – 1]

Chapter 1 :

Samanvaya :

- Harmonising central theme of Vedanta shad Lingas to Brahman alone as Jagat Karanam.
- Not Pradhanam or Prakrti or Param Anu - Not matter(See consistency Saman Vaya)

Purva Pakshi :

- Asiddham, not established.

Chapter 2 – Pada 1 :

- No virodha with Smriti or Yukti.
- Vedanta deals with Karma, Upasana, Dvaitam, Visishta Advaitam... many topics.
- Tatparya Nirnaya by Mimamsa Analysis – To absorb teaching.
- Uttara Mimamsa



Later portion of Veda analysis.

- All others talk of matter as Jagat Karanam.
- Matter in the beginning evolves. Consciousness is incidental product.
- Rises in Time + Disappears.

Vedanta is Unique :

- Consciousness is basic cause of universe.
- Chetana Brahman Jagat Karanam, Revelation of consciousness is central theme of Vedanta.
- It gives liberation by mere Revelation / Realisation / Owning up / Claiming.

Karma Khanda :

- By revealing rituals, Vedas can't give result.
- Need to implement knowledge gathered by action in Purva Baga.
- Revelation of Karma Khanda not an end - It is means to activate being.

Vedanta :

- Revelation not meant to activate human but Revelation gives fulfilment and liberation.
- Revelation does not activate. Puts ends to all activities because of fulfilment, Poornatvam.
- Vedas reveal Jagat Karanam Brahman as means of liberation.

2nd Chapter :

- Nothing new - Reinforces teaching.
- Sthuna / Sthanu Ikanan Nyaya.
- Fix pole for tying rope for clothes make sure pole is fixed.
- Shakes pole because he has to use pole and lean on it.
- Put stones and make it firm through Sravanam, Fixed pole in loose head of Student.
- Vagueness = Looseness.
- I am Brahman, Part of Brahman, different from Brahman – Vague = Ignorance. Can't use in life.
- Vague knowledge is academic. Can't reply on vague knowledge.

2nd Chapter :

- Mananam
- To Remove vagueness of teaching.

Vagueness – 3 Reasons

Sruti Virodha

- My Understanding in Keeping with Sruti.

Smriti Virodha

- Is my Understanding in line with Gita / Manu Smriti.

Yukti Virodha

- Is my Understanding logical, Reasonable.

- Sruti / Smriti / Yukti – Avirodha Parihara in 4 Padas.
- 1st pada Smriti Parihara Done – Nyaya / Veiseshika.

3rd / 4th Pada :

- Sruti Virodha Parihara Done.
- Virodha = Contradiction
- Purpose – To remove Vagueness from knowledge.
 - To convert Pragya to Sthira Pragya
 - To Convert Jnanam into Nishchaya Jnanam (Samshaya Rahita Jnanam)

Padas

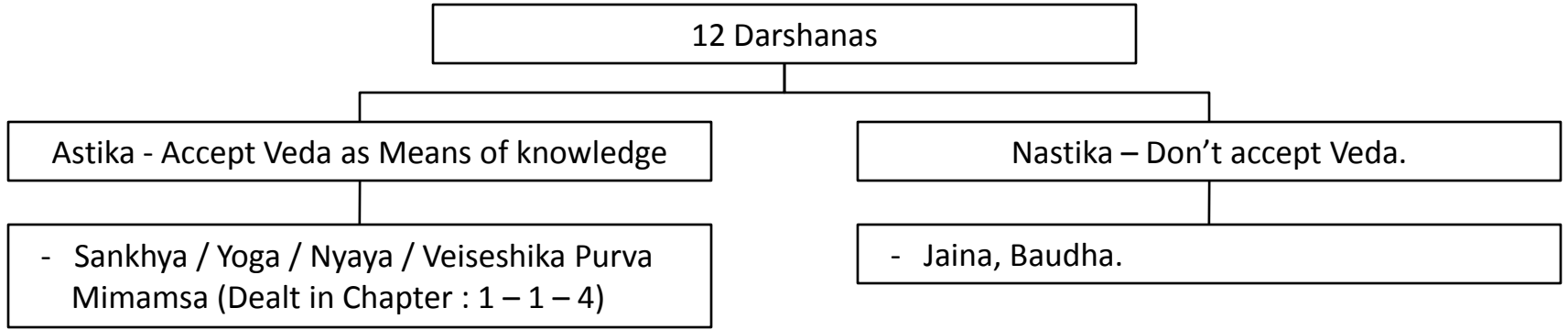
1, 3, 4

- Defensive
- Establish Vedanta
- Remove contradiction of others on Vedanta

2

- Offensive
↓
Diversion
- Prove they are wrong

- Should know this teaching alone is right.
- Advaita Jnanam not alternative knowledge.
- 4 Years ago – Brahma Sutra classes started.



तत्तु समन्वयात् । ४ ।

Tattu Samanvayat । ४ ।

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

Agama :

- Useful for worship, don't accept philosophy.

Yoga Sutra :

- Part for integration philosophy don't accept.

Shankara :

- We dismiss philosophy, no hatred for persons.
- Accommodate people not teaching, as it is not possible, not intelligent, contradictory.
- Patanjali yoga / Sankhya Kapila Muni / Kannadia Nyaya / Jaimini Veiseshika.

Sankhya :

- Closest to Vedanta.

Vedanta	Sankhya	Others
<ul style="list-style-type: none"> - Matter dependent on consciousness. - Spirituality - Consciousness more important. 	<ul style="list-style-type: none"> - Consciousness independent of Matter. - Svatantara consciousness . - Matter Svatantram - Transition 	<ul style="list-style-type: none"> - Matter – Basic Principle - Consciousness property of Matter, Depends on Matter - Materialism.

2nd Pada – 9 Adhikaranam

1st Adhikaranam – 10 Sutras :

Sankya Mata Nirakaranam :

- Rachana Prateshcha Nanu Manam, Rachana Upadreshcha Adhikaranam.
- Sankhya Dosha Darshanam done.

1st Chapter :

- Sankhya Negated by Sruti.

ईक्षतेनाशब्दम् । 5 ।

Ikshaternasabdam । 5 ।

On account of seeing (i.e. thinking being attributed in the Upanishads to the First Cause, the Pradhana) is not (the first cause indicated by the Upanishads; for) it (Pradhana) is not based on the scriptures. [I – 1 – 5]

- Sankhya Claimed teaching supported by Sruti.
- Vyasa Negates.

Katho Upanishad :

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusa-na param kincit, sa katha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the Unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal. [I – III – 11]

Vyasa :

- Sankhya has seeming Sruti support, not real support.
- Sruti Abhasatva Darshanam.

2nd Chapter :

- Sankhya claims Yukti Support.

Vedanta :

- Sruti – Yukti Ashritam

Sankhya :

- Sruti – Yukti Abhasa Ashritam – (Seeming)

1st Chapter :

- Sruti Pradhana Nisheda

2nd Chapter :

- Yukti Pradhana Nisheda no Repetition.

a) Vishaya :

- Sankhya Darshanam.

b) Samshaya :

- Yukti Siddhamva / or Nava – Supported by logic or not.

c) Purva Pakshi :

- Yukti Siddam.

d) Siddanta :

- Not Supported by logic.

Sankhya :

- Universe born out of matter, Pradhanam which is independent.

In Vedanta :

- Prakrti is Dependent.

Pradhanam :

- a) Basic matter – Energy – Achetanam.
- b) Avyaktam, Unmanifest – causal form, seed form.
- c) Svatantram – Crucial has independent existence.

- Anumanam / Anumeyam logically Arrivable.

Logic :

- Every effect must have a material cause.
- Creation must have ultimate Moola Karanam.
- Therefore Anumanam, Anumeyam.

- d) Pradhanam has 3 Gunas – Trigunatmakam.

- Such Pradhanam evolves into creation, Prapancha Independently.

- e) Don't Accept intelligent principle – Ishvara.

- f) Purusha – Not Ishvara, Asanga, Nirvikara Chaitanyam, Unrelated, uninvolved, Changeless Consciousness.

- Does not activate Prakrti. If Purusha activates means involvement.
- Activation means change in Purusha. Udaseena – Simply Sits.
- Purusha does not activate, Ishvara doesn't exist, Prakrti itself. Exists independently.
- This is negated by Vyasa in 1st Adhikaranam – 1st Sutra.

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

General Analysis :

- 1st Reason in this sutra.
- Inert can't naturally produce Complex, Orderly, Vast, Independent Rachana – World.
- This universe of wonderful design, Requires intelligence.
- Creation of building, dress, requires several factors + Intelligence.
- Not accidental formation.
- Our experience Supports. Intelligent product requires independent cause.
- Pot / Cloth requires Chetana cause. Achetana Pradhanam can't accidental, Blindly, naturally produce universe.

Word Analysis :

a) Rachana Upapathehe Cha :

- Because of impossibility of complex arrangement of world, Anumanam.
- Pradhanam not Material cause.
- Because of impossibility of design of world, Pradhanam not Material cause of Universe.

Rachana :

- Magnificent, Mind boggling wonderful from micro to macro creation.

Anupa Pattihi :

- Anupapattihi - 5th Case.
- Because of impossibility of design with an intelligence behind it, accident design Unthinkable.

b) Cha :

- And because of other reasons.

c) Na :

- Not Pradhanam, not Jagat Karanam.

d) Anumaneyam :

- Na Jagat Karanam.
- Anumana = Inference = Vachyartham.
- Pradanam - Arrived at through inference.



End



Means

- Rock fort Express



Means to end

- Shankara = Gives other reasons.

2nd Chapter – 2nd Pada

- Samanya has no logical support.

1st Chapter :

- No Vedic support.

1st Sutra :

- Pradhanam has no logical support
- Pradhana = Inert, Material.
- It does not have capacity to Think, plan and act in Purposeful Manner.
- Inert Pradhnam not Handled by intelligent God – As Sankhya does not accept god.

Sankhya :

Purusha	Pradhanam
<ul style="list-style-type: none"> - No Use - Conscious entity - Asangam - Uninvolved - Can't help Prakrti to evolve into universe 	<ul style="list-style-type: none"> - No intelligence of its own - Not Handled by Karma – Svatantram <p>Ishvara :</p> <ul style="list-style-type: none"> - Not there to Support

- Matter accidentally blindly becoming complex universe not acceptable.
- Pradhanam inert, Intelligent secretary to Purusha. Works for benefit of Purusha.
- Pradhanam assists Purusha in getting Dharma, Artha, Kama. They also say it is inert.
- Pradhanam can't intelligently work for Purusha.
- Can't evolve into well governed universe with perfect laws.

Rachana :

- Beautiful design impossible for inert Prakrti.

Experiment :

- 26 Metal plates thrown from 26th floor with ABC.
- Should fall with face above.
- In line. In alphabetical order.
- In straight line.
- Remote possibility.
- Matter = Cosmic soup.

Sankhya Karika – By Ishvara Krishna Available – 15th Verse.

भेदानां परिमाणात्, समन्वयात् शक्तिः प्रवृत्तेश्च ।
कारणकार्यविभागादविभागाद्वैश्वरूप्यस्य ॥ १५ ॥
कारणमसत्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ।
परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात् ॥ १६ ॥

The Unmanifest cause exists because of the finite nature of special objects; homogeneity; evolution being due to the efficiency of the cause; the differentiation between cause and effect; the non – differentiation or merging of the whole world of effects; its operation through the three attributes by combination and modification, like water, through differences arising from diverse nature of the several receptacles of the attributes. [Verse 15 & 16]

- Shankara takes reasons from 15th Verse :

a) Karya - Karana Vibaga Avibagyam

In Creation we see :

- Effect born out of cause.
- Karane Karyasya Avibagaya – Separation of effect from cause.
- Cause born out of further causes and merge back.
- Trees – Plants – Earth – Water – Fire – Air – Space – Atma.
- Products emerge out of Karanam + Merge into Karanam.

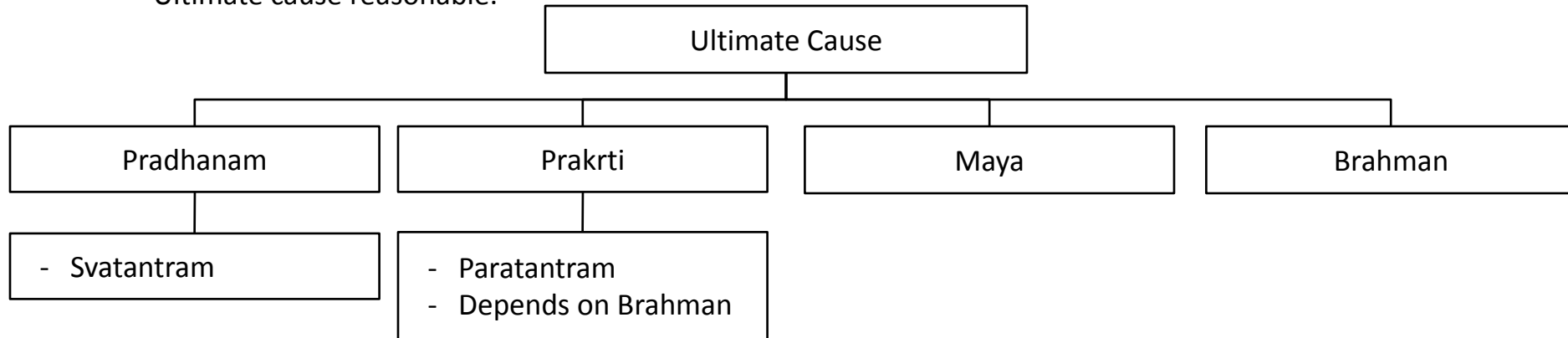
- Moola Karanam out of which all Emerge + Go back.
- Vibaga – Avibagayam.
- Effect merging + Remerging... From cause.
- One Karanam - out of which universe emerges and merges back.

Sankhya Purva Pakshi :

- Since such Karanam is required.
- Pradhanam is such Moola Karanam. Ultimate limit of Karya – Karana flow.

Vyasa :

- Ultimate cause reasonable.



- Karya Karana Vibaga Avibaga is legitimate reasoning to know Moola Karanam.
- Not final to prove Pradhanam.
- Tarqasya Prathistanam.

1st Argument :

- Parmana – Parimitatvat
- Everything in creation finite in nature.
- Cause cant be finite, Journey ends in infinite cause. Infinite cause is ultimate.
- Bheda Naam Parimana... Karyam starts.

2nd Argument :

Infinite :

- What type of limitlessness? Paricheda?
- Desha, Kala, Vastu.
- What is condition for limitation of cause?

Desha Paricheda :

- Akasha is product having cause. Space can't be limited by space.
- If Desha Paricheda is product, Akasha is a product, it does not have Desha Paricheda.

Kala Paricheda :

- Kala is not one of 24 Tatvams. Does not exist in Sankhya.

Vastu Paricheda :

- To prove object is Product, Nature wise, Property wise limitation.
- Then 3 Gunas themselves have Paricheda.
- Sattva - Not Rajas
- Rajas - Not Sattva
- Each is limited by their own Guna.
- Pradhanam mix of 3 Gunas, product.
- Bheda Parimanat makes Pradhanam product.
- Will require another Karanam.

3rd Argument :

- 3 Inherent in creation.
- Pleasure, Pain, Delusion inherent.
- 3 are expressions of 3 Gunas.
- Sattva – Pleasure
- Rajas – Pain
- Tamas – Delusion
- 3 Gunas in disturbed form, Vishama Rupam – is creation. Causal form in equilibrium.
- Disturbed form expresses as Pleasure, Pain, Delusion - Pradhanam, Prakrti.
 - Samo Rupam - Pradhanam
 - Vishama Rupam - Sukham, Dukham, Mohatvam Jagat.
 - 3rd Argument = Samanvayat.

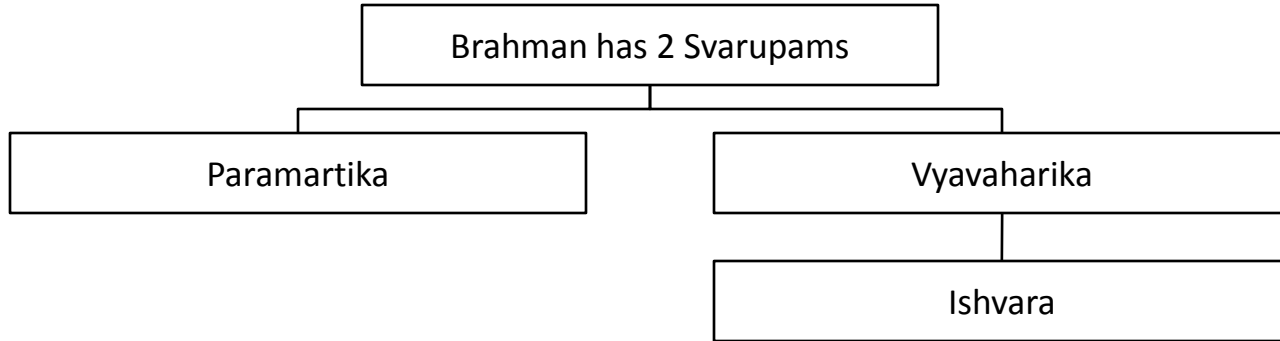
Shankara :

- We don't Agree... Sukham, Dukham, Moha possible only in internal human beings.
- They are not inherent in external inert objects.
- Table has no Sukham, Dukham, Moha.
- They are only Aantaram - Not in objects.
- If objects have Sukha, Dukha, Moha, then everyone should experience Sukha, Dukha, Moha.
- Heat is there in fire. All experience heat. Not subjective truth but objective intrinsic Truth.
- Sukham not intrinsic in any object, same object because of attitude of person. Gives Sukham or Dukham.
- If classes shifted from sterling club to Astika Samaj some happy. No good or bad in creation.
- Jagat - Sukham, Dukham, Mohatvam, Anvitam is illogical.
- Can't trace to 3 Gunas. Pradhanam not ultimate cause.

- Inert Pradhanam – Not cause because it has no intelligence.
- Hence have to introduce Ishvara.
- Rachana Anupapattehe Pradhanam, Na Jagat Karanam.

Vedanta :

- Prakrti Managed by Ishvara.
- Here establishing Vyavaharika.
- Ishvara other than Vyavaharika Jiva + Jagat in this entire Prakaranam. Not discerning - Paramartika Brahman.
- Ishvara as real as Jiva and Jagat.
- Vyavaharika Ishvara has to be accepted.



2nd Sutra :

प्रवृत्तेश्च ॥ २ ॥

Pravrittescha ॥ 2 ॥

And on account of the (impossibility of) activity. [2 – 2 – 2]

General Analysis :

- If Prakrti has everything inbuilt like computer, all programmed... To create universe, it will still need to be switched on + Off.
- For Srishti + Pralayam, require activating force.

- Prakrti does not have self motivating, force because it is inert.
- Motive force lacked in Prakrti. Thoughtful switch on / off provider – Tatvam required.
- How creation started?

Book : ‘God and the new physics ’

- DNA has stored information and can replicate.
- Threshold - Motive force = Pravirthi – Achetana Vastu doesn't have thinking capacity.

Vedanta :

- Initiating Motive = Vyavaharika.
- Ishvara – Who is other than Nirguna Paramartika Brahman.
- Pravirtischa, Pratibimba Chaitanyam required. Other than Bimba Chaitanyam.
- Chidabasa Chaitanyam required to handle the switch is the essence of sutra.

Word Analysis :

a) Cha - Moreover

b) Pravirthi :

- Because of Untenability impossibility of motive force. In insentient object, Pradhanam can't be cause of Universe.

Significance :

a) Pravirthe :

- Switching on force, Initiative, Motive force which crosses threshold, Pravirthi Abava.
- Because of absence of motive force Pravirthi Anupapathe.
- In Pradhanam there is absence of Motive force – Jadam has no force.

Vedanta :

- We have Ishvara – Sokamayate - Thinking, Motive force for Prakrti.

b) Cha :

- Conjunction .
- Adds reasons.
- Because of Pravirthi Anupapathescha, Anumanam / Pradhanam Jagat Karanam Na Bavati.

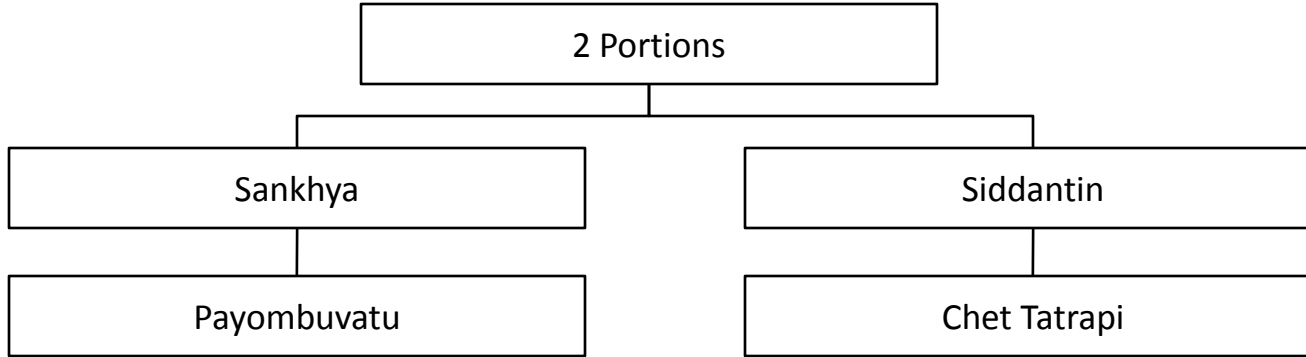
Sutra 3 :

पयोऽम्बुवच्चेत् तत्रापि ॥ ३ ॥

Payo'mbuvacchet tatra'pi ॥ 3 ॥

If it be said (that the Pradhana moves or spontaneously modifies herself into the various products) like milk or water (without the guidance of any intelligence), (we reply that) there also (it is due to intelligence). [2 – 2 – 3]

General Analysis :



Purva Pakshi :

- Motive force possible in inert things also.
- Thoughtful purposeful activity is possible in inert.

a) Inert – Payaha :

- Milk in body of cow flows out to feed calf.

b) Water in Mountains :

- Flow down to plains with motive of service – Irrigates, gives drinking water, Electricity.
- Milk + Water purposefully act for people.
- Similarly, Pradhanam can flow down to bless people in form of Jagat.

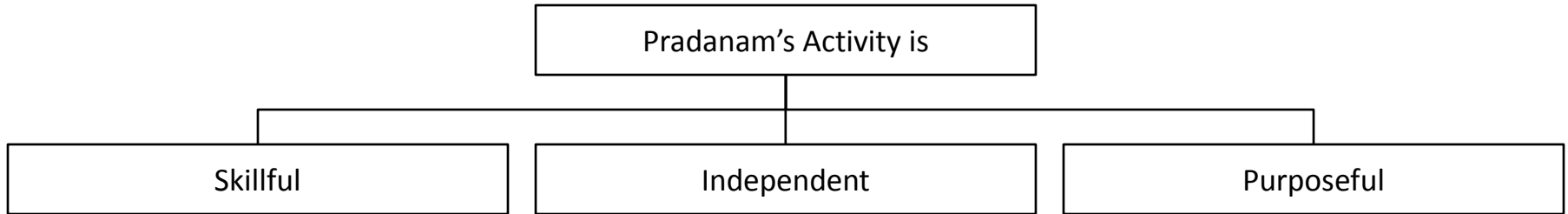
2 – 2 – 1 :

रचनानुपपत्तेश्च नानुमानम् ॥ १ ॥

Rachananupapattescha nanumanam ॥ १ ॥

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation). [II – II – 1]

- Vyasa attack concept of Pradhanam as creator of universe.



- 3 Adjectives not possible for Pradhanam.

a) Skillful : 1st Sutra

- Inert Pradhanam cant have skilful activity to desire, Plan and execute Skillful mind boggling universe.
- We can't understand design of universe.
- Sentient Jiva can't implement one small plan.
- Skill = capacity to design + implement design.
- Pradhanam can't be producer + Director of cosmic movie.

b) 2nd Sutra : Pravirte Cha

- Independent activity not possible for Pradhanam because it is Inert.

Sankhya :

- Raises objection in 3rd sutra.
- Inert can act independently without intervention of Sentient being.

Example :

- Payaha - Milk flowing from cow naturally to calf.
- Water - Flows from mountains into plains to serve humanity.

Vyasa's Refutation :

- Milk existing in sentient cow backed by Chetana Adhishtanam Ishvara (Reflected consciousness).
- Achetanam is inspired by, Governed by, Directed by, Activated by Chetana Tatvam 'Ishvara'.

Example :

- Cow alone milks cows.
- Achetana Jalam has Chetana sat Adhishtanam.

Answer in 3 Levels :**a) Ahyupethya Vada :**

- Temporarily accept Sankhya view.
- Assume Achetana Jalam naturally flows.

Question :

- Can you make generalisation.
- Anumanam Vyapti – All Achetana Vastu function without Chetana Tatvam.

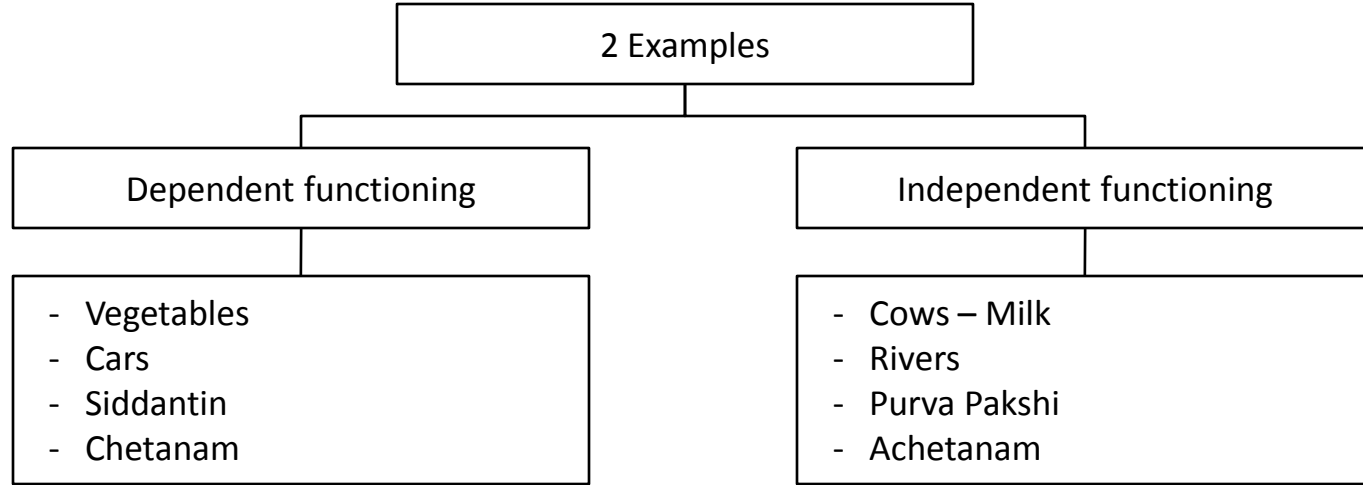
Vyasa :

- I have example to show dependent activity of Chetanam.
- Achetanam does not function independently.

Example :

- Cars will run away if tyres are bored.
- Achetana Ratam does not function without Chetana Adhishtanam.
- Chappal, Chair, Don't function.

- Vegetables don't become Kostu, Avial.
- Achetanam functions Dependently.



- Therefore, no Vyapti – No general rule.
- Which one to apply for Pradhanam.

Conclusion :

- Depends on probability, not Nishchaya Jnanam.
- Tarqasya Apratishtanam Vyaptehe Abavat.
- No clear general Vyapti.
- Therefore Anumanam can't be applied at all w.r.t. Pradhanam.
- Dependently or independently active. No Nishchaya Jnanam possible.
- Require 3rd Umpire. Since Tarqa can't arrive at. For answer go to Sruti.

Gita :

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते ॥ ९-१० ॥

Under Me as her Supervisor, Prakrti (Nature) Produces the moving and the unmoving ; because of this, O Kaunteya, The world revolves. [Chapter 9 – Verse 10] 1719

Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

Why Maha Ishvara called Mayi?

- Because he intervenes in activity of Prakrti.

1st Argument / 1st Level :

- Assume water functions independently. You can't take that example to conclude activity of Pradhanam.
- Because I have another example.

2nd level :

- I can't accept water functions independently without Chetana Tatvam.
- Jiva's intervention is not there. Isvara's intervention is there in case of natural forces of creation.

Accept Sruti :

- Inert functions blessed by Antaryami.

Brihadaranyaka Upanishad :

योऽप्सु तिष्ठन्नदब्धोऽन्तरः, यमापो न विदुः,
यस्यापः शरीरम्, योऽपोऽन्तरो यमयति,
एष त आत्माऽन्तरोऽमृतः ॥ ४ ॥

yo'psu tiṣṭhannadbhyo'ntaraḥ, yamāpo na viduḥ,
yasyāpaḥ śarīram, yo'po'ntaro yamayati,
eṣa ta ātmā'ntaryāmyamṛtaḥ ॥ 4 ॥

He who inhabits water but is within it, whom water does not know, whose body is water, and who controls water from within, is the Internal Ruler, your own immortal self. [3 – 7 – 4]

- Antaryami is functioning behind the water and operating water through universal laws.
- My Pratyaksha Pramanam says Jalam is independently flowing.

- Shastram says – Achetanam functions depending on Antaryami.

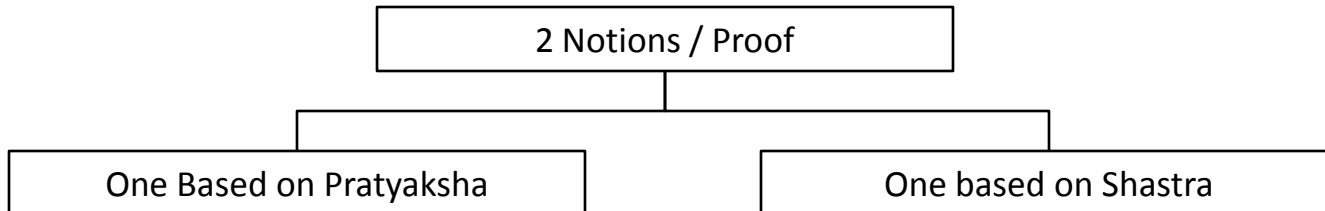
Brihadaranyaka Upanishad : Akshara Bramanam

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहो रात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः, यां यां च दिशमनु; एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः, दर्वी पितरोऽन्वायत्ताः ॥ ९ ॥

etasya vā akśarasya praśāsane gārgi sūryācandramasau vidhṛtau tiṣṭhataḥ, etasya vā akśarasya praśāsane gārgi dyāvāpṛthivyau vidhṛte tiṣṭhataḥ, etasya vā akśarasya praśāsane gārgi nimeṣā muhūrtā ahorātrāṇyārdhamāsā māsā ṛtavaḥ samvatsarā iti vidhṛtāstīṣṭhanti; etasya vā akśarasya praśāsane gārgi prācya'nyā nadyaḥ syandante śveteḥbhyaḥ parvatebhyaḥ, pratīcya'nyāḥ, yāṃ yāṃ ca diśamanu; etasya vā akśarasya praśāsane gārgi dadato manuṣyāḥ praśaṃsanti, yajamānaṃ devāḥ, darvīm pitaro'nvāyattāḥ ॥ 9 ॥

Under the mighty rule of this Immutable, O Gārgī, the sun and moon are held in their positions; under the mighty rule of this Immutable, O Gārgī, heaven and earth maintain their positions; under the mighty rule of this Immutable, O Gārgī, moments, Muhūrtas, days and nights, fortnights, months, seasons and years are held in their respective places; under the mighty rule of this Immutable, O Gārgī, some rivers flow eastward from the White Mountains, others flowing westward continue in that direction, and still others keep to their respective courses; under the mighty rule of this Immutable, O Gārgī, men praise those that give, the gods depend on the Sacrificer, and the Manes on independent offerings (Darvīhoma). [3 – 8 - 9]

- Yaniyam Disham Akshara = Ishvara.
- Because of blessing of Akshara Ishvara, rivers flow down from Himalayas, flows East / West.
- From Antaryami + Akshara Brahman comes to Know - Achetana Jalam does not independently function / Flow.
- Dependent on Ishvara Pratyaksham say its flowing independently, don't see Ishvara.



- There is controversy regarding. Rivers flowing independently or dependently.
- Controvertial can't be taken as example.

Mandukya Upanishad :

बीजाङ्कुराख्यो दृष्टान्तः सदा साध्यसमो हि स ।
न हि साध्यसमो हेतुः सिद्धौ साध्यस्य युज्यते ॥ २० ॥

bījāṅkurākhyo dṛṣṭāntaḥ sadā sādhyasamo hi sa |
na hi sādhyasamo hetuḥ siddhau sādhyasya yujyate || 20 ||

The illustration of the seed and seedling is itself a matter which, indeed, is yet to be proved. That (illustration) alone which is itself to be proved cannot be used for establishing a proposition to be proved. [4 – K – 20]

Example :

- Should be Non – Controvertial. Can't say Einstein intelligent like me.

Say :

- I am intelligent like Einstein.

Tarqa Rule :

- Nishchita Sambavan Eva Sa Pakshaha.
- Shantaha Bavitum Marhati, Sandigda Sadhyam. Pakshaha Eva Bavati.

Example :

- Should be Non-Controvertial.

Controversy :

- Achetana Pradhana functions independently or not. Achetana Example – Wrong.
- Achetana Jalam is functioning independently is not Acceptable, Controvertial, can't quote.
- 1st Conclude whats there + then go to Pradhanam .

Example :

- Earth moving round sun Bright – Active.
- Sankhya + Vedanta both accept, it doesn't move independently.

Vyapti :

- Yatra Yatra Achetana Pravirtihi, Tatra Tatra Chetana Adhishtitatvam.
- Universe under Adhishtanam of Chetana Ishvara.

Example :

- Car moves backed by Chetana sentient principle.
- Jalam moves because of sentient Ishvara.
- In Abyupethya Vada, accept Purva Pakshi view, finality does not come.

In 2nd Argument :

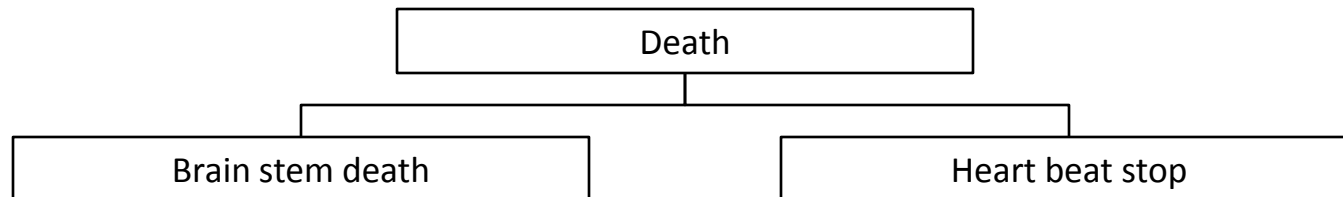
- Prove Jala Dristanta is Controvertial.

3rd Argument :

- My Matam – No controversy.
- Jala Drishtanta favouring me only.

Purva Pakshi :

- I don't see intelligent Ishvara behind water, behind any matter, intelligence not perceptible.
- Intelligent consciousness not seen in human also.
- Study cells, Neurons, Brain - Intelligence only inferred, not perceptually seen.



- Is Jiva behind body. Jeevas presence can't determine.

How to determine Ishvaras presence behind macro water?

- I don't have proof. Can't say Ishvara doesn't exist.

- Absence of proof not proof of absence of Ishvara.
- Absence of proof for existence of God is not proof for Non - Existence of God.
- Absence of proof means you do not have the means because of your limitations.
- Paurushya Pramana – Limitation.

Chandogyo Upanishad :

- Don't see dissolved salt in water – by Feeling, Seeing, Smelling.
- Salt not recognised... By 3 Pramanam.
- Can be Tasted - Taste in top, Middle + At bottom - To know salt in water.
- Ishvara dissolved in creation, present throughout creation – as pure Chaitanyam, Awareness.

5 Senses can't perceive :

- Ishvara is Antaryami - but you can't see.
- Atma Vai Khila...
- Intelligence principle behind Micro + Macro universe.
- Can't use logic to establish absence of Ishvara.
- Because of 3 Arguments, we refute independent activity of Pradhanam.
- Skillfull Activity, Independent activity refuted.

Word Analysis :

a) Payombuvatu :

- One natural flow of Milk + Water. Pradhana evolves naturally.

b) Chet :

- If this is contention, this is not correct.

c) Tatrapī :

- There is intelligence - Presiding over that also...

Significance :

a) Payom Buvat :

Payaha	Ambu	Vatu
Milk	Water	Like

- Not comparing Liquidity / Used for drinking.

Example :

- For independent, natural Flow.
- Cow does not request.
- Pradhanam evolution = Flowing, Transformation flow chart – shows.
- 1st Stage / 2nd Stage, Pradhanam evolves naturally.

b) Chet :

- If this is contention of Sankhya.

c) Tatrapī :

- In those cases also, in case of Milk + Water, they don't function independently.
- Intelligence is there in Background. Behind Milk + Water also.
- We don't accept example. Logic + Sruti proof exists.
- Non perception of intelligence is not proof of Non - Existence.
- That you are alive – Eyes don't see Jiva.
- Fresh dead Body + Sleeping body - No difference.

Next Sutra 4 :

व्यतिरेकानवस्थितेश्चानपेक्षत्वात् ॥ 4 ॥

Vyatirekanavasthiteschanapekshatvat ॥ 4 ॥

And because (the Pradhana) is not dependent (on anything), there being no external agent besides it (it cannot be active). [2 - 2 - 4]

General Analysis :

- Pradhana can't independently function.
- Purusha is supporting Pradhanam can't say presented Purusha is useless.

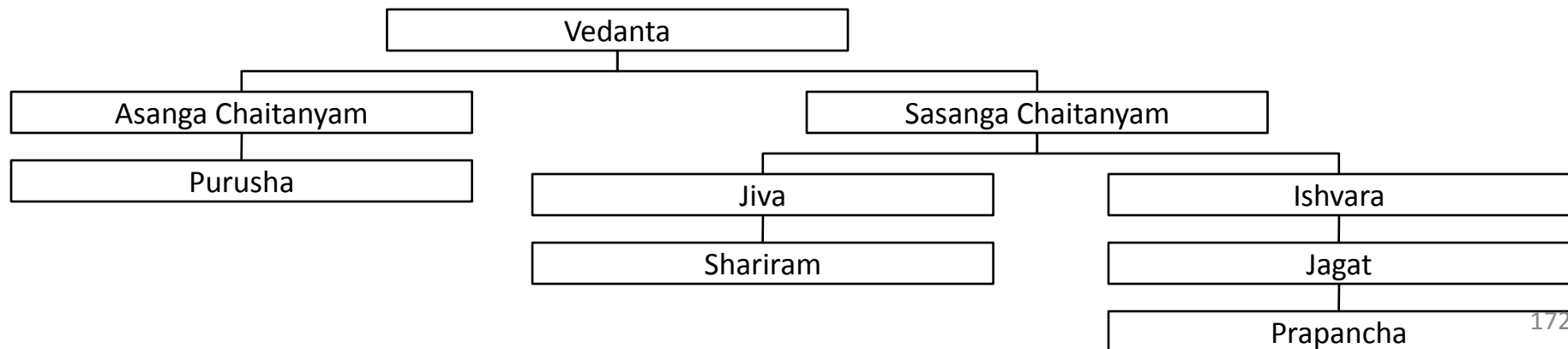
Asangavatu	Udaseenavat	Nirvikaravatu
Chaitanyam	Laziest	Changeless

- Sankhya doesn't accept Ishvara.

Sankhyam : Purusha

- Does not accept any other Ishvara other than Jiva.
- Purusha – Asangavat
- Ishvara – Abavat
- Prakrti can't function independently.

How will you explain creation :



Cha :

- Moreover
- Anapekshatvat – Independent, Supportless, Vyatireka Anavastite.
- Due to absence of external agency Pradhanam is not cause of universe.

Significance :

a) Vyatireka – Anavastite :

- No 3rd factor other than Pradhanam + Purusha.
- Pradhanam can't independently function.
- Purusha can't give helping hand.
- External agency like Ishvara to support, Sankhya does not have.
- Sankhya is godless philosophy, Vedantin refutes God at Paramartika Level.
- Vedantin accepts god at Vyavaharika Level.
- Sankhya refutes god at Vyavaharika Level.
- Vyavaharika Prakrti supported by Vyavaharika Ishvara.

Avastiti	Anavastiti
Existence	Non existence

- Ishvara Abavat – for Sankhya.

1st :

- Ishvara is not there to support Ishvara Abavat.
- Pradhanam – Antha – Supportless.
- Religious person At least has God to cry in front.
- Nastika don't have even that.

- Pradhanam can't produce creation.
- Independent functioning not possible.
- Other dependences not available in Sankhya Matam.

3rd Sutra :

- Previous sutra – Impossibility of independent functioning.

This Sutra : 4th Sutra

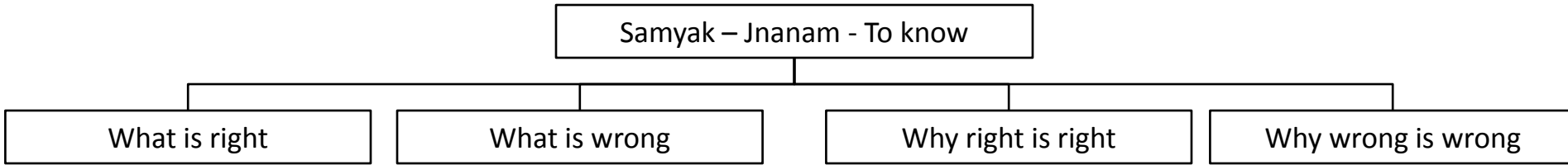
- Here Non availability of dependence.

5th Sutra :

- Refute independent activity of Pradhanam.
- Later refute purposeful activity of Pradhanam.

2nd Pada - Para Mata Nirakara Pada.

- Refutation of Non – Vedantic Teaching.



- Hence Paramata Nirakaranam important.

Aim :

- Not clarified. Denigration of group of Purva Pakshi – Not Dvesham of Purva Pakshi.

Pradhanam + Prakrti : Common features.

- Jadatvam – Achetanam
- Anaditvam
- Trigunatmikam
- Both Active, Dynamic.

Difference :

Pradhanam	Prakrti
<ul style="list-style-type: none"> Independently active, Skillfull, Purposeful Can't be skillful, imagine – Features of Chetanatatvam 	<ul style="list-style-type: none"> Activated by Ishvara Ishvara is in charge, Imagines + Implements Has Vishnu Agneyaya

Sutra :

- 2, 3, 4, 5 – Independenty of Pradhanam refuted by Vyasa.

In Sankalpa say :

- Vishnoho Agnayaya... Insha Allah, god willing.

Purva Pakshi – Example : Sutra 3 :

- Payoho Anbuvatu – Milk, flowing waters.

Vyasa :

- Not independent activity but with Ishvara Anugraha - Law maker.

Next Sutra - 5th Sutra : Extention of 3rd Sutra

अन्यत्राभावाच्च न तृणादिवत् ॥ 5 ॥

Anyatrabhavaccha na trinadivat ॥ 5 ॥

And (it can) not (be said that the Pradhana modifies itself spontaneously) like grass, etc., (which turn into milk), because of its absence elsewhere (than in the female animals). [2 – 2 – 5]

General Analysis :

Purva Pakshi :

- Wants to establish independent activity.
- Gives Example – Vyapti (Generalisation) – Link to Pradhanam.

Trinam :

- Grass eaten by cow.
- Like milk transforms to curd, grass converted to milk by cows eating.

Universe	Pradhanam
Like Milk	Like grass

Vyasa :

- Grass should get converted into milk anywhere – Not seen in my garden.
- Eaten grass alone becomes milk, Bull also eats grass - No milk.

No Vyapti :

- No Generalisation for grass getting converted to milk. No Anumana Pramanam.

Word Analysis :

a) Cha :

- Moreover

b) Na :

- Pradhanam can't independently Transform.

c) Trinadivatu :

- Like grass etc.

d) Abavat :

- Because of absence of such transformation.

e) Anyatra :

- Elsewhere.

Significance of Words :

a) Trinadivatu :

- Like grass – Transforming into milk in the body of the cow.

b) Aadinavat :

- Food getting converted into blood in human being.

Our Answer :

c) Na :

- Pradhanam can't transform like grass.

d) Anyatra Abavat :

- Because it is not taking place elsewhere.

e) Absence of Parinama :

- Grass getting converted into Milk.

f) Anyatra :

- In Any other locus.

Sutra 6 :

अभ्युपगमेऽप्यर्थाभावात् ॥ 6 ॥

Abhyupagame'pyarthabhavat ॥ 6 ॥

Even if we admit (the Sankhya position with regard to the spontaneous modification of the Pradhana, it cannot be the cause of the universe) because of the absence of any purpose. [2 – 2 – 6]

General Analysis :

1st Stage of Refutation :

- Skillful activity of Jada Pradhanam.

2nd Stage :

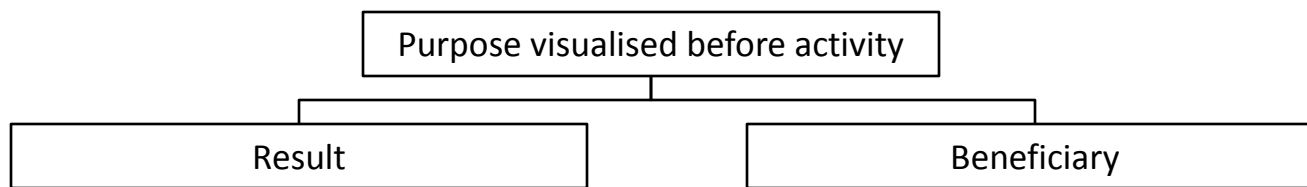
- Independent Activity refuted.

3rd Stage :

- Purposeful activity on part of Pradhanam negated.

Sankhya Says Pradhanam :

- Skillful, independent, purposeful.
- Let us assume 2 stages are possible.
- Pradhanam can have skilful, independent activity. Even then Pradhanam can't have purposeful activity.
- Purpose always indicates intention.
- There should be Intended, beneficiary and result.
- Person cooking food for Annadhana.



- Intention presupposes intelligence. Water can't make itself into waterfall and generate energy.
- We generate energy with a purpose.
- Water has no purpose. Result is there for Jada activity. Purpose can't be there.

Result	Purpose
<ul style="list-style-type: none"> - Inert activity can have consequence 	<ul style="list-style-type: none"> - Inert activity can't be purposeful. - Thinking, Visualisation intelligence, foresightedness has come, foresightedness involves Chaitanyam . - Jadam can't have purpose.

Word Analysis :

a) Api Abyugame :

- Even if independent and Skillfull transformation is accepted in Pradhanam.

b) Artha Abavat :

- Since purpose is absent in Pradhanam. If Can't be cause of Universe.

c) Abyupegame :

- Abyupethya Vada Let us assume for sake of argument Pradhanam can skilfully + independently transform with inbuilt capacity.

Assumption of Siddantin :

- Shakti is inbuilt in Pradhanam and therefore Skillfull, independent.

Artha Abavat :

- Activity is not possible.

Why Pradhanam can't have purposeful activity?

- Needs visualisation Planning, thinking of result and beneficiary.
- Both not in Jada Pradhanam. Vyasa says therefore Pradhanam not Jagat Karanam.

Shankara Extends Argument :

- Let us assume it is Skillfull, independent Purposeful, Powerful.

Tell me what is Purpose?

Sankhya :

- Pradhanam greatest.

Nishkama Karma Yogi:

- Works for Purusha Jiva – Bokta.
- Jiva = Bhoga Apavarga.
- Bhoga = Dharma / Artha / Kama – Preyaha.
- Apavarga = Moksha = Sreyaha.

How Purusha – Jiva – Asanga receive any Prayojanam?

- Asanga = Asambandha = Can't be related to, Receiver of any Prayojanams.
- No receiver, Received relationships possible.
- No giver, Given relationships.

Purusha :

- Can't receive, Dharma, Artha, Kama, Moksha.
- Asanga Purusha Jiva – Can't have Samsara Sambanda.

No Aparvaga :

- To remove Sambanda.

Bhoga :

- Taking relationship.
- Apavaraga = Removing relationship
= Removing Sukha, Dukha, Sambanda.
- Sukha Dukha Nivritti Sambanda = Moksha.
- Sambanda Prapti = Bhoga.
- Other than Pradhanam + Purusha, Jiva nobody else is there.

Shankara :

- Assume Jiva can Receive Prayojanam, is Boktrutvam of Purusha natural ?
- Svabavika or Aropitam Va?
- Intrinsic, natural or Superimposed.
- Purusha – Jiva – Asanga + Nirvikara if Svabavika Boktrutvam is there for Purusha and Svabavika Kartrutvam for Pradhanam.

What will be the consequence?

- Whatever is natural can't be eliminated by Jnanam.
- Nivritti Neiva Sambavat. Purusha, Prakrti Viveka not possible.
- If Svabavikam, you can't remove Boktrutvam or Kartrutvam.

Prakrti	Purusha
Will continuously create	Will continuously enjoy

- Anirmoksha Prasanga Dosha.
- If you accept natural Boktrutvam of Purusha it is called Anirmoksha Prasanga Dosha.
- Resting in Sushupti + Pralayam Prakrti will continue forever.

- Then Shastra Vaiyarthike Prasanga Dosha.
- Sankhya as Shastra / philosophy for Moksha will be meaningless.
- Science only improves life. Does not talk of Moksha.
- To Avoid this Sankhya will have to say.
- Purusha has Aropita Boktrutvam.
- Aropitam can go by Jnanam.
- Nivritti possible.
- Moksha Possible = Vedanta.
- Purusha Svabavika Akarta, Abokta seems to be Aropita Karta, Bokta.

Gita : Chapter 13

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।
कारणं गुणसङ्गो ऽस्य सदसद्योनिजन्मसु ॥ १३-२२ ॥

The Purusa, seated in Prakrti, experience the qualities born of Prakrti; attachment to the qualities is the cause of this birth in good and evil wombs. [Chapter 13 – Verse 22]

- Accepting Aropitam = Svamati Tyagaha / Hanihi / Paramata Prevesha.
- Unknowingly entering into Siddanta.
- Join coalition + Fight Neiyahika, Vedanta also called Sankhya.
- Give up Svabavika Boktrutvam of Purusha.

Very Important :

- Extention of arguments by Shankara.

Sutra 7 :

पुरुषाश्मवदिति चेत् तथापि ॥ ७ ॥

Purushasmavaditi chet tathapi ॥ 7 ॥

If it be said (that the Purusha or Soul can direct or move the Pradhana) as the (lame) man can direct a blind man, or as the magnet (moves the iron), even then (the difficulty cannot be overcome). [2 – 2 – 7]

1st Stage of Negation :

- Pradhanam has skilful, Independent, purposeful activity.

2nd :

- Pradhanam can't be beneficiary, Bokta

3rd :

- Pradhanam can't be Karta.

Now :

- Pradhanams guided activity also not possible.

General Analysis :

a) Jadatvat :

- Not skilful, purposeful, independent.

Sankhya :

- Accepts our view. Pradhanam can't be independently, skilfully, Purposefully active.
- Assume Purusha is activating Pradhanam. Guiding Pradhanam, Prakriti.
- Receives benefit because Boktrutam is claimed - Andah Pangun Nyaya.

Lame	Blind	Both
<ul style="list-style-type: none">- Has eyes- Guides blind me	<ul style="list-style-type: none">- Has legs- Carries Lame	<ul style="list-style-type: none">- Reach destination- Independently can't reach destination

- Purusha Prakrti Preyarati.

Purusha	Prakrti	
<ul style="list-style-type: none"> - Purusha can see - Can't act 	<ul style="list-style-type: none"> - Blind can't see - Can act 	<ul style="list-style-type: none"> - Mutually helped creation comes.

Vyasa :

Purusha	Prakrti
<ul style="list-style-type: none"> - Guidance is Verbal, intentional - Purusha Nirvikara Akarta, can't guide - Yukti Dosha - Sva Abyugama Dosha 	<ul style="list-style-type: none"> - Guided by Purusha not independent, not Svatantram - Sva Abyugama Virodha - Gives up one's own Matam

- Guiding means Karta, Akarta Abyugama Virodha.

Sankhya :

- Purusha does not guide by action. By mere presence, Sannidi Matrena Ashma – Magnet vatu.

Lecture 174

Introduction :

- Vyasa negates Sankhya by pointing out deficiencies in Pradhanam.

Upto 7th Sutra :

- a) Pradhanam not Skillful– Because it is inert.
- b) Pradhanam does not have Independent activity – Production of creation is Kartrutva Rupa Vyapara
- Jadam, not Producer.
- c) Purposeful Activity on Pradhanam – Not possible, Jadam.
- d) Guided Activity by Pradhanam not possible – Being, Jadam
- ‘Ashmavatu’ – Like magnet.

2 Problems :

- Pradhanam no more independent .
- Purusha takes up Activity, Vyapara, Change involved in any Verb.
- Nishkriya, Udaseena Chaitanya Purusha in Sankhya.

How indifferent Purusha takes interest in Pradhanam Activity?

- How changeless Purusha does any activity2?.
- 2 Defects in Andah Pangun Nyaya.

Sankhya :

- Sannidimatrena, does not do activity, Ashmavatu, like magnet.

New Class : Our Answer

a) Pradhanam receives guidance.

- Dependent , actively or passively.
- Svatantrini Hanihi.

b) Purusha eternally present near Prakrti.

- Prakrti eternally active.
- Nothing on Part of Prakrti + Purusha.
- Only Coexistence required.
 - Pralaya Abava Dosha - Permanent Srishti.
- Moksha Abava Prasanga Dosha.
- Prakrti will eternally produce Bodies for me - Punarapi Jnanam Can't be Stopped.
- Anirmoksha Prasanga.

Vedanta :

- Other than Purusha + Prakrti – has Ishvara involved in creation.

Asanga Purusha	Prakrti	Ishvara
- Paramartikam		- Pratibimbata Chaitanyam - Sarvagya, Sarvashaktiman - Sarva Karma Phala Dhata - Decides when Pralayam, Sritshti should come.

- Ishvara decides which Jiva goes to which Loka, family.
- Which Jiva is reborn, need not be reborn.

Word Analysis :

a) Running Meaning : Ashmavatu

- Lame person like magnet – Purusha activates Prakrti.

b) Iti Chet :

- If this is contention, still there are Inconsistencies.
- Defects, problems, Doshas.

Significance of Words :

- Puru Ashmavatu : Iti Chet Va Api.

a)

Purusha	Ashmavatu
<ul style="list-style-type: none">- Lame person who is on top of blind guiding- Pangu Purusha Guides- Purusha Guides Blind Prakrti	<ul style="list-style-type: none">- Load stone - Magnet

b) Iti Chet :

- If it is said... Up to here is Sankhya.

c) Thata Api :

- Still, Inspite of such contention, there are problems, Doshas.

Prakrti :

- No More dependent – Svatantriya Dosha.

Purusha :

- No More inactive – Nirvikara Dosha.

Sutra 8 :

अङ्गित्वानुपपत्तेश्च ॥ ८ ॥

Angitvanupapattescha ॥ 8 ॥

And again (the Pradhana cannot be active) because the relation of principal (and subordinate matter) is impossible (between the three Gunas). [2 – 2 – 8]

- Pradhanam not Jagat Karanam.
- Inert can't create world.

Before Creation :

- Purusha + Prakrti exist



Asanga, Nirvikara, Chaitanya Rupa.

- Does not contribute to creation.
- Useless.

Pradhanam Definition :

- Guna Traya Samya Avasta Pradhanam.
- Sattva / Rajas / Tamas – in equilibrium – Under goes internal Change.
- No Change in equilibrium but internally continuously changing.
- Then there is change in equilibrium of Samya Avastha.
- Prakshobaha = Disturbance in equilibrium.
- There is Change in proportion domination of Guna. Other 2 Subservient in Vaishamya Avasta.
- Samya Avasta = Pradhanam.
- Vaishamya Avasta = Srishti / Prapancha one Guna dominant in Vaishamya Avasta.
- Anga Angi Bavaha.

Angi	Anga Bavaha
Main Dominant	Subservient

- We are created when 3 Gunas not in equilibrium.
- Otherwise Pralayam, I am Sattva / Rajas / Tamas Pradhana.

Vyasa Refutes this concept :

- Disturbance of equilibrium can't be explained by Sankhya.
- Prakrti not cause, why it requires a Particular time for equilibrium?

- Prakrti is always there – Why at a time chooses to become creation?
- Prakrti not self trigger.
- Purusha can't be triggering being Asanga not Prakashakara – Trigger.

In Vedanta :

- Other than Chaitanyam there is 'Ishvara' – Hence so Kamayata.
- Desired by Vyavaharika Ishvara Chaitanyam not Paramartika Brahman Chaitanyam.
- Kaman means took 'Sankalpa' Disturbance in equilibrium can't be explained by Sankhya.
- Angitva Anupapatteshcha

a) Cha :

- Moreover

b) Angit vaanupapate :

- Because of impossibility of predominance of one Guna over others.
- Pradhanam can't be trigger.

Angitva	Anupapatte
Dominance of one Guna	Illogical, impossible

- If one Guna has to become dominant, external agency required to change equilibrium.
- Agent not there for Sankhya, can't explain Samyam – Vaishamyam Conversion.
- Bagawata 16,800 Verses - Adopts Sankhya creation, uses new terms.

Vaikarika :

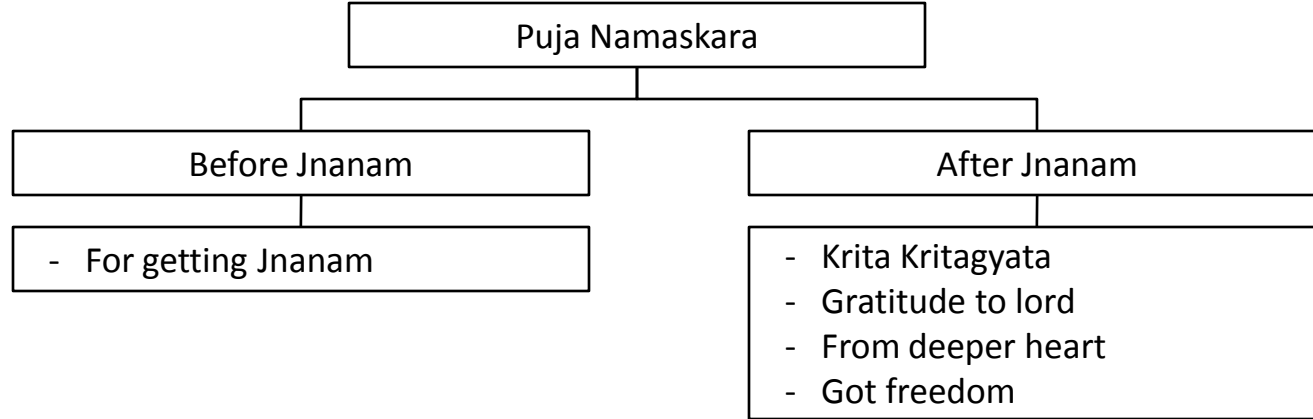
- Pradhanam, Mahat, Ahamkara, Tanmatra created.

Ishvara Darshanat :

- All accepted with blessing of Ishvara.
- Nirguna Brahman neither blesses or Criticised.

Vedanta :

- Ishvara as real as Jiva + Jagat.
- Ishvara not as real as Brahman.
- As Vyavaharika, 3rd entity is there in Vedanta.



c) Cha :

- Conjunction to combine Hetu.
- Angitva Anupapatte... Na Karanam Bavati.

Next Sutra : Sutra 9

अन्यथानुमितौ च ज्ञशक्तिवियोगात् ॥ ९ ॥

Anyathanumitau cha jnasaktiviyogat ॥ 9 ॥

Even if it be inferred otherwise on account of the Pradhana being devoid of the power of intelligence (the other objections to the Pradhana being the cause of the universe remain in force).[2 – 2 – 9]

General Analysis :

- Sankhya tries to solve problem by another method.

Old Way :

- Pradhanam can't change itself – Requires external Agency – Inferred.

New Way :

- Assume Pradhanam itself has inbuilt program to change itself.
- Artificial intelligence. Gets disturbed itself.

Vyasa :

- All problems will come. Inert object has inbuilt capacity to change.
- How it is Skillfull change – Independent, Purposeful, guided change.
- Activity replaced by change.
- No Vyapti in day to day experience.
- Rachana Anupapatti Dosha.
- Pradhanam is inert. Infer intelligence also in Pradhanam.
- Inert can't purposefully change. Pradhanam can't have intelligence to Skilfully change at a Particular time.

Shankara :

- Sankhya slowly coming down to Chetana Karana Vadi = Vedanta.
- Vadi becomes Prativadi.
- Intelligent cause identical to material cause = Vedanta.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the Unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Bahushyam praja eti.. = Chetana Karanam.
- Let me Multiply into Many.

Word Analysis :

a) Cha :

- Anyatha Animitau.
- Even if inference is modified.

b) Jnya Shakti Viyoga :

- Because of absence of intelligence objections + Problems remain.

Significance of Words :

a) Anyatha Anumathi :

- Modified inference w.r.t nature of Pradhanam.

Original Inference :

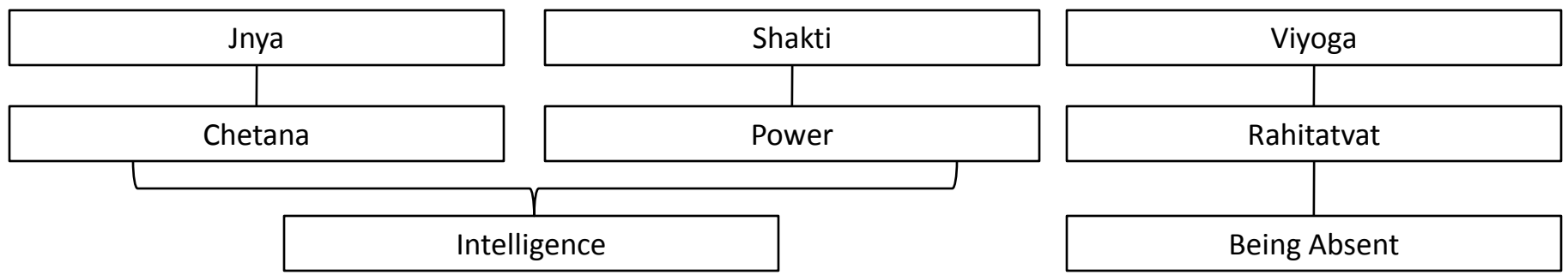
- Kutasta Nityam – Can't undergo change.
- 3 in equilibrium always.

Defect :

- If no Change, what is external factor which will change Pradhanam.

Modified Concept :

- Pradhanam has 3 Gunas and inbuilt capacity to change equilibrium.
- Vaishamya Bava Yogyata Asti.
- Ishvara has capacity.



- Pradhanam pliable enough to undergo change. But not decide, skilfully and implement self change.
- Purva Dosha Anuvartate, previously mentioned Doshas continue.
- So many internal contradictions in Sankhya.

Shankara :

- Sankhya not clear whether Sense organs 11 or 7.
- Cause of Sukshma Butani vague and contradictory - Mahat or Ahamkara.

Sutra 10 :

विप्रतिषेधाच्चासमञ्जसम् ॥ 10 ॥

Vipratishedhacchasamanjasam ॥ 10 ॥

And moreover (the Sankhya doctrine) is objectionable on account of its contradictions. [2 – 2 – 10]

Word Analysis :

a) Vipradishesha :

- Because of internal contradiction also.

b) Asaman Jasam :

- Sankhya is inconsistent defective.

Significance of Words :

a) Vipraviseshat :

- Internal contradictions within their own philosophy.

b) Asamanjasam :

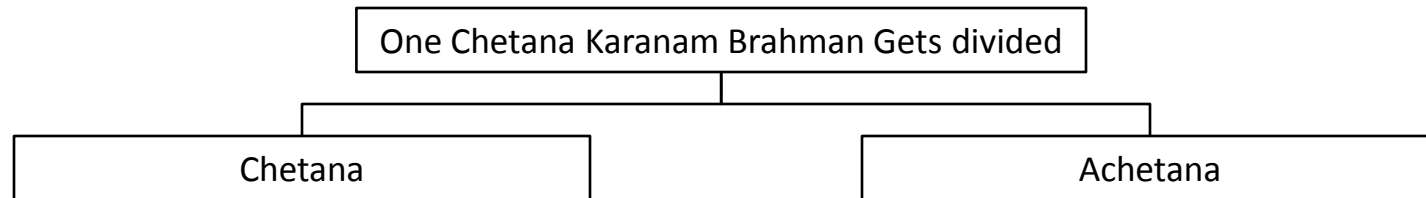
- Improper, deficient, inconsistent, untenable, defective.

c) Cha :

- Moreover

Sankhya Purva Pakshi :

- Contradiction in Vedanta.



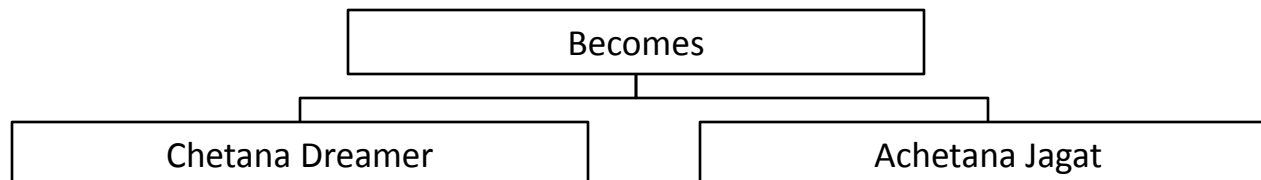
- If cause is Chetanam.
- All products should be Chetanam.
- Bogtru + Bogya Prapancha should be Chetanam.

Answer :

- **Bheda** : Vyavaharika Plane.
- **Abheda** : Paramartika Plane.

In Dream :

- Chetana Waker



- There is chit Jada Vibaga.
- Hence one Brahman can manifest as Chetana + Achetanam.

Advaita Makaranta :

- Jada Jada Vibagayom, Ajademayi kalpitaha Vibaga Sanyachitta.
Charachara Vibagavatta.
- Jadam = Mithya, Ajadam = Chaitanyam = Satyam with Mithya Nama – Rupa, Boktru – Bogya entity is possible.

Shankaras Answer :

- Racha Anupapatti Adhikaranam over.

Vyasa :

- Criticised Pradhanam Concept. It can't be Jagat Karanam.

Other Defects of Sankhya :

1) Pradhanam :

- Satyam, as real as Purusha.
- Vedanta = Pradhanam = Vyavaharika Satyam not Paramartikam.
- If 2 Satyams, there will be duality, Samsara, Bayam. (Dvitiatmavai Bayam Bavati)

2)

- We do not accept Purusha as Bokta.

Vedanta :

- That which is Changeless, Asanga – can't experience anything.
- Experience requires connection.
- Purusha Boktrutvam - Another big difference - Purusha = Jiva in Sankhya.

3) Purusha : Bahutvam

- Asanga Chaitanyam many in Sankhya.
- Many Chaitanyam – Boktas, All pervading, changeless, Relationless consciousness.

Prakrti	Purushas – Jivas
One	Many

- Dismissed by logic + Sruti.

Vyasa Refutes Sankhyas : Rachana Api Pattya Adhikaranam

- Sankhya based on Veda.

Differences :

a) Prakrutehe Kartrutvam.

- Prakrti has Kartrutvam - Vedanta does not accept.
- Vedanta accepts Kartrutvam on part of Jiva – and creation for sake of Jiva Kartrutvam not in Prakrti.

b) Prakrutehe Svatantram :

- Vedanta does not accept independence of Prakrti.

Vedanta :

- Inert Prakrti – Depends on Chetana Jiva for its activity.

c) Prakrtuhe Satyatvam :

- Sankhya : Prakrti is Satyam, As real as Purusha.
- Therefore Dvaita Darshanam not Advaitam.

d) Purushas Boktrutvam :

- Purusha = Jiva in Sankhya.

Vedanta :

- Does not accept Boktrutvam for Purusha Chaitanyam.

e) Purushasya Jivatmana Bahutvam :

Vedanta :

- Plurality of Jiva is delusion. There are not many Jiva's.
- Evam Dharman Prithak Pashyan Tane Anuvidavati.
- When person sees plurality of Atma, he will travel from mortality to mortality.

पृथक्केन तु यज्ज्ञानं नानाभावान्पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ १८-२१ ॥

But that “Knowledge” which sees in all beings various entities of distinct kinds, (and) as different from one another, know that knowledge as Rajasik (Passionate). After having found a description of the ‘good’ we have here in an equally complete description of the “knowledge” that is ‘Passionate’ (Rajasik). [Chapter 18 – Verse 21]

- Any knowledge in which, Atma is seen as plural is Rajasa Jnanam – (Wrong).
- Purusha Bahutva = 5th Dosha.
- A - E = Sankhya Mata Nirakaranam.

Chapter 2 - 2nd Pada – 2nd Adhikaranam :

Sutra 11 :

महद्दीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॥ ११ ॥

Mahaddirghavadva hrasvaparimandalabhyam ॥ 11 ॥

(The world may originate from Brahman) as the great and the long originate from the short and the atomic. [2 – 2 – 11]

General Introduction :

- Logical defect attributed to Vedanta by Neiyayika.
- Out of Chetana Brahman - Material Cause - How Achetana Jagat – Effect can come?

Cause	Effect
- Chetanam	- Must be Chetanam - How Jadam?

- Brahman Karanatva Achetana Karana Utpattihi Na Sambavati.
- Special Law of creation of Nyaya – Veiseshika.
- White fibres – produce new white cloth.

- Whiteness of fibre - Appearing as whiteness in cloth - Sat Karya Vada.
- Whiteness of cloth – is new whiteness produced – Asat Karya Vada.
- Tastoho Shvetta Eva Tantu Anuvartate.
- Karana Gunaha Karye Anu Vartante.
- Nyaya – Veiseshika = Tantu Guna not Appearing in Pattu cloth.
- Fabric has another whiteness different from whiteness of fibre.
- Whitener Similar - Not identical.

Normal Rule :

- Karya Gunaha Karye Anuvartante

Vaiseshika :

- Karya Gunaha Sva Samana, Jatiyam Gunantaram Srijate.
- Property of cause fibre - Whiteness of fibre produces another property in effect whiteness in cloth.
- Another property is similar to, resembles whiteness of Karyam.
- White resembles distinct but similar.
- Creation theory of Vedanta Violated.

Brahman	Jagat	
<ul style="list-style-type: none"> - Karanam - Chetana Gunakam - Sentient feature 	<ul style="list-style-type: none"> - Karyam - Jadam - Not Chaitanya Gunakam 	<ul style="list-style-type: none"> - Brahman should produce property in world similar to property of Brahman.

- Yukti virodha, Nyaya Virodha Vartate.
- **Samanvaya Asiddaha, Nyaya Veiseshika :**
Atoms – Paramanu = Jagat Karanam.

- Prithvi, Paramanu - Produces Prithvi - With small Anu.
- Gandha Guna – will produce Sva Samana Jantha Jatiya Guna.
- Sva Samana Jatiya Utpatti.
- 24 Gunas – are there – Hence 24 products.
- Dimention (size) + Subtlety - One of 24 Gunas = Parimana.
- Param Anu has minuteness + Subtlety as its properties – Invisibility – Indriya Agocharam.
 - World = Product of Param Anu.

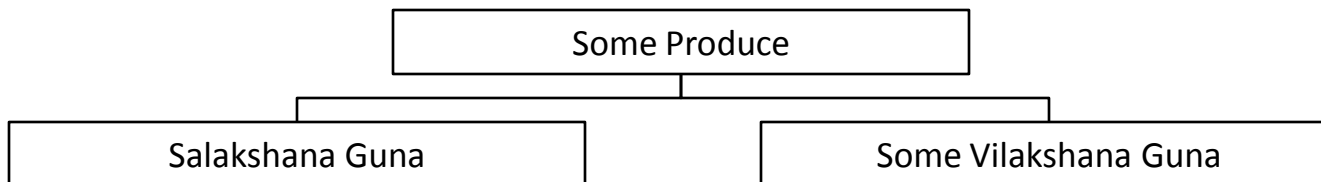
Param Anu	World
Minute + Subtle	Gross + Mahatvam Bigness

Vyasa :

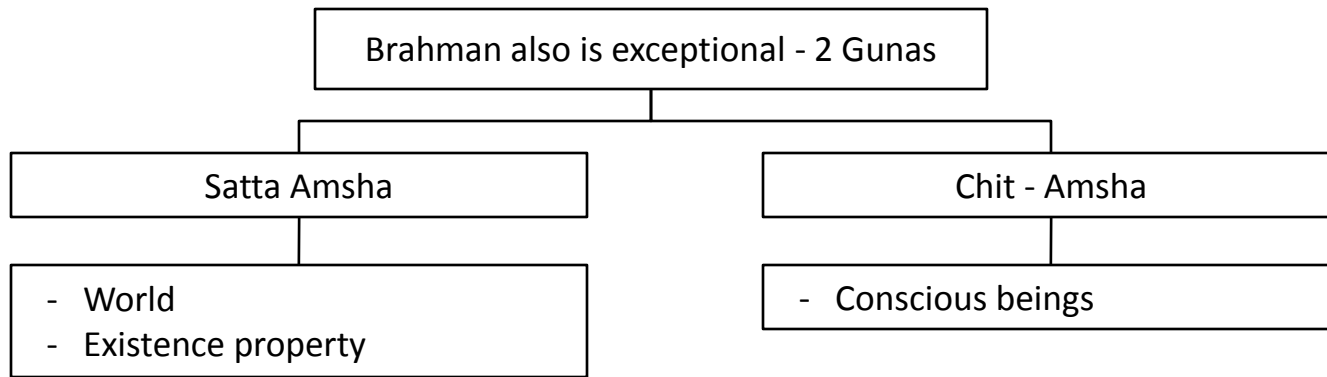
- How Param Anu – Cause is producing big, gross universe according to Sva Jatiya Niyama.

Nyaya :

- My law is general - Works for colour.
- Param Anu is special, exceptional.
- Some Gunas produce Samana Jatiya Guna.
- Some Gunas do not produce Samana Jatiya Guna.



Vyasa :



Vyasa :

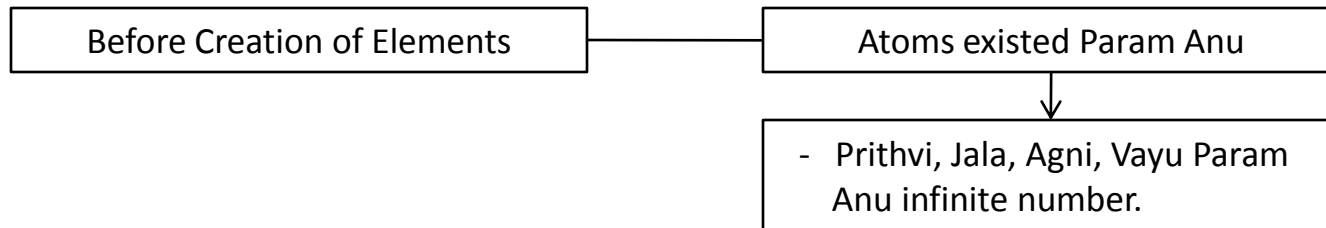
- Refuting yukti Virodha

1st Adhikaranam :

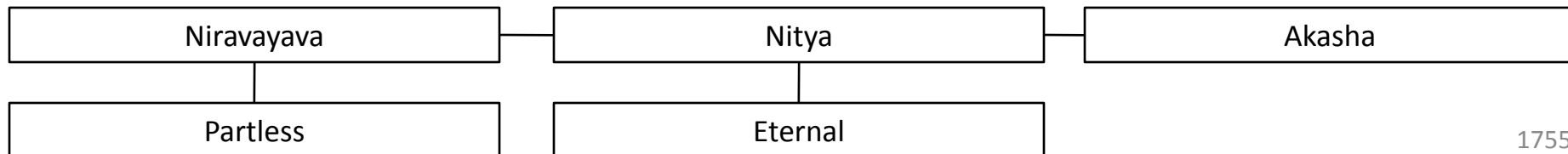
- Smriti – Yukti Virodha.
- This Adhikaranam should have come after 3rd Adhikaranam of 1st Pada of 2nd Chapter, why 2nd Pada?

General Analysis of sutra :

Nyayas Creation :



- Akasha - Not born out of Param Anu.
- Akasha has no Parts - Exists in same form always.



- Vedanta does not accept both.
- Akasha Anithyaha – Sruti.

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
ओषधीभ्योन्नमः । अन्नात्पुरुषः ।

tasmadva etasmatatmana akasah sambhutam,
akasadvayuh, vayoragnih, agnerapah,
adbhyah prthivi, prthivya osadhayah,
osadhibhyo'nnam, annatpurusah || 2 ||

From that (which is) this Atman, is space born; from Akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, Man. [2 – 1 – 2]

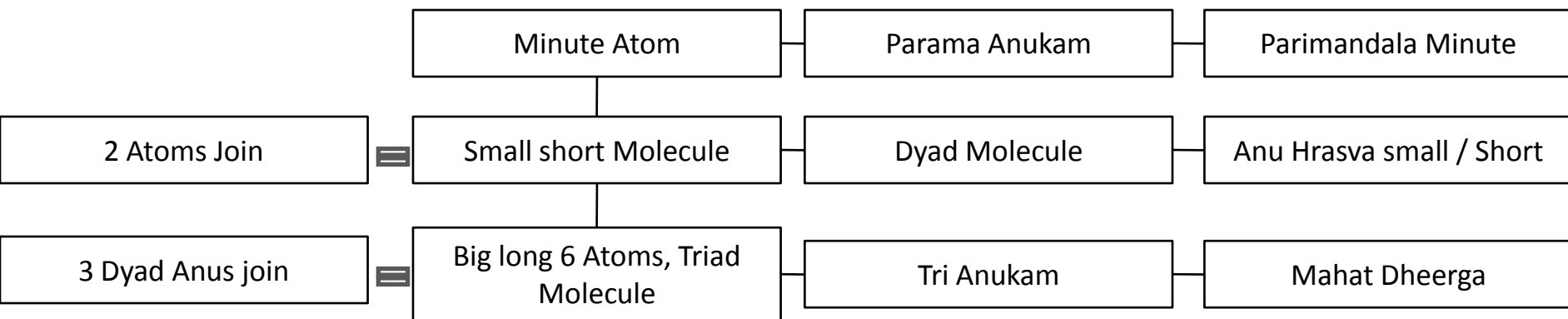
- Akasha is born.
- It has subtle part – Avayavam.
- Akasha = Savayavaha – Janyatvat - Ghatavatu, Sukshma Avayava.

Theory of Relativity :

- Curved / Expanded space.
- 4 Butas existed in Param Anu form in Pralayam – Before Srishti.
- When Jivas Karmas are ready for fructification – Adrishtam.
- Param anus join together... Don't have motion by themselves.

At Time of Srishti :

- 2 Param Anus Join...
- 2 Atoms of Jalam – join – molecule produced.



- Your Law Violated.

2 Dimentions :

- Anudvam – Smallness
- Krasvaitvam – Shortness.
- If Your law has to be Upheld, Atom must be Minute.
- Dyad + Triad must also be minute.
- In your Nyayayika Matam, Properties differ in different productions.
- Either law is wrong or has exceptions.
- Similarly is my Brahman with exceptions, Can produce Jada + Chetana Amshas.
- Astitva Vishaya – Law Upheld.
- Chaitanya Vishaya – Law not Upheld.

Lecture 176

- Brahman Sutra is Dry according to some seekers.
- Chapter 2 – 2nd Pada – Logic oriented to defeat other systems.
- Vedanta not learnt or defended.
- Some do Chatus Sutri and Stop.
- Some skip Chapter 2 – 2nd Pada.
- 45 Sutras, 11 Over, 35 Sutras pending.
- Lectures 227 – 176 = 51 pending for Chapter 2.

General Analysis of 2nd Adhikaranam :

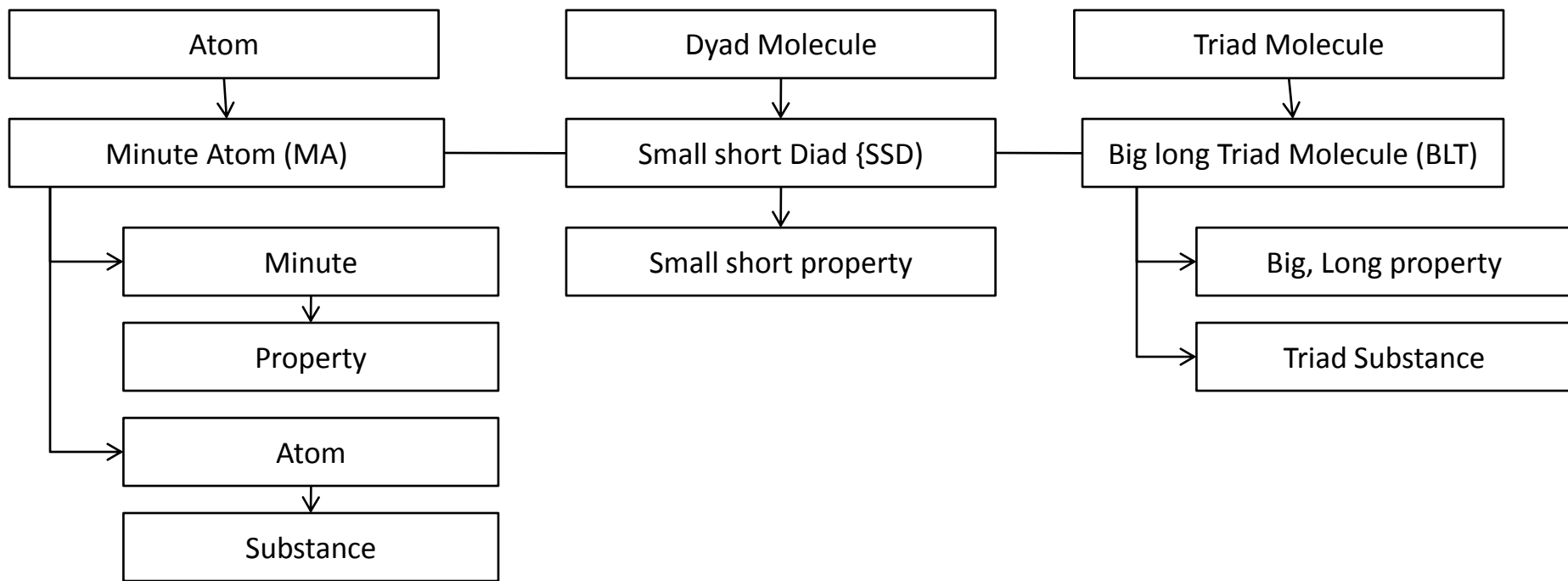
- Veiseshikas contention with Vedanta.
- For Chetana, Jadam can't come.
- Law : Karana Gunaha / Karye Sva Samana Jati Hi Gunantaram Utpadayati.
- Property of cause produces similar properties in effect.
- Property of cause never comes to property of effect.
- If property of cause comes to effect it is Sankhya / Yoga Matam. Property of cause inheres in effect.

Nyaya / Veiseshika :

- Causal property brings about another separate and different property – belonging to same Jati class.
- Whiteness of thread produces another whiteness in cloth.
- Chetana Brahman should produce Chetana Jagat, not Jada Jagat.
- Hence Brahman not Karanam of Jagat.

Vyasa :

- Law violated in Veiseshika Nyaya philosophy also.
- Minute atom produces small molecule.



How minute atom produces big molecule?

- Minuteness + Bigness – Not Samana Jati.
- Minuteness should produce minuteness, like white thread produces white cloth.
- You can't explain minuteness producing bigness.

How to solve Veiseshikas Problem?

- If atom produces molecule, Minuteness lost.
- Minuteness is temporary external property.
- Bigness is replaced... Veiseshika can't claim minuteness is external property of atom + is replaced by Bigness.

Another Way :

- Minuteness not lost - Minuteness of atoms join together.
- Cumulative effect of minuteness is bigness of molecule.
- Little drops make reservoir; Ocean - Ok in Sankya, Yoga, Vedanta.

Vyasa :

- In Sankya, above explanation ok not in Nyaya.
- Karya Gunaha Eva Karya Vartante.
- Minuteness can join in the molecule.
- Minuteness of atom no. 1 - Joined from borrowed minuteness of atom.
- In Nyaya, Karana Guna Karye Na Anuvartante.
- Minuteness of cause can't go to Effect + Molecule and become big.
- Bigness is not addition of smallness in Sankhya.
- Bigness is separate property produced by minuteness.
- He can never explain minuteness producing shortness + bigness.
- Law violated in 'Dimention Guna' of Param Anu or law is rejected.
- Similarly Brahman can produce Achetanam.
- Color property belongs to same Jati in case of 'Dimension' - is exception.
- My Brahman also exception - Produces Jagat.

Word Analysis :

a) Mahat Dheergavatu :

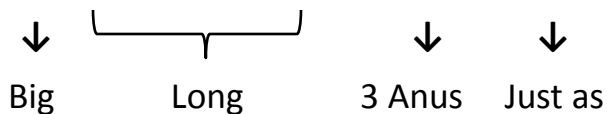
- Like origination of Big Long Triad Molecule (BLT) and Small Short Diad (SSD).

b) Hrsvapandalabyam :

- Born out of Short Small Diad (SSD) and Minute Atom (MA), World is born out of Brahman.

Significance :

a) Mahat Dheergavat Va Trianukar Vatu



- Just as big long triad is born.
- In Brahma sutra Bashyam, some commentators argue Grammatically.
- Mahat Dheergam according to Panini is wrong.
- Vyasa know grammar is not conclusion.
- Big long Triad Molecule is born like Small short Diad + Minute Atom is born.
- Big long Triad is born out of Small short Diad, Small short Diad is born out of Minute Atom.
- Out of Chetanam Brahman, Achetana Jagat can be born.
- Krasvascha Parimandalacha Parimanda Tabyam.
- It is better placed in 1st Pada after 3rd Adhikaranam.

Sutra 12 :

उभयथापि न कर्मातस्तदभावः ॥ 12 ॥

Ubhayathapi na karmatastadabhavah ॥ 12 ॥

In both cases also (in the cases of the Adrishta, the unseen principle inhering either in the atoms or the soul) the activity (of the atoms) is not possible; hence negation of that (viz., creation through the union of the atoms). [2 – 2 – 12]

2nd Chapter – 3rd Adhikaranam – 6 Sutras.

- Param Anu Jagat Akarvata Adhikaranam.
- Veiseshika Mata Khandanam.
- Refutation of Veiseshika Matam.
- Movement in Param Anu happens by Adrishta force.

Nyaya – Creation Theory :

- Nyaya / Veiseshika / Yoga / Sankhya – Matter is Material Cause of Creation.
- Vedanta – Chaitanyam is Material Cause of creation.
- Param Anu Jagat Akaranam.

General Analysis :

1st Sutra :

- Before creation of Prithvi, Jadam, Agni, Vayu - 4 Param anus existed.
- Akasha – Not Anu – But all pervading.
- Before creation – in isolation without combination.
- Navagraha in temple should not look at each other. If so, will become Jatakam.
- In train not friends, without relationship.
- Punya Papam – common name = Adrishtam.
- In Tamil – Adrishtam = Punyam.
- When Adrishtam ready, Atoms bombard each other, Join together.
 - 2 Atoms – Diad
 - 3 Atoms – Triad.

Tetrad, pentad... Molecule

- Visible Earth, Water, Fire, Air.
- Chatur Butani created from atoms by Combination.
- Once Butas elements created, Bautikam Bodies created.

Vyasa :

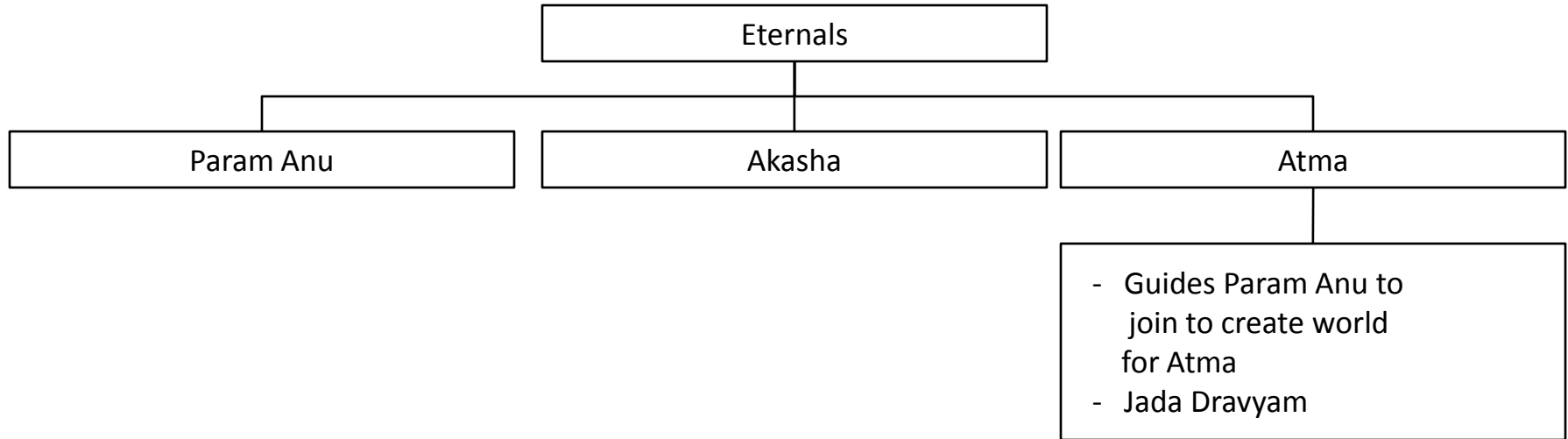
- How inert atoms choose to join intelligently.
- Sankhyas refutation similar Sutra no 2.
- Creation, Body, organs Brain, formed by Param Anus.
- Param Anu – Jadam, Adrishtam = Jadam
- Karma + Karma Phalam = Jadam, Karma Kim Param?
- Karta = Chetana
- Adrushtam = Jadam
- Param Anu = Jadam.

How 2 Jadam form intelligently to bring out creation?

- Car = Jadam - Doll in steering = Jadam.

How Jada doll drives Jadam Car?

- Chetanam Anadhrishtam Vatu, Jadam Na Parivartate.
- 2 Jadam's can't create Chetana principle.
- Atma = Eternal, Adhristam – located in Atma.



How we experience Atma live Chetana Vastu Here?

- In Atma, Consciousness generated as a property.
- After generation only Atma becomes Chetanam as long as property remains.
- Once property goes away from Atma, it becomes Jadam again.
- When we sleep, Atma is Jadam. When we wake up Atma is Chetanam.

Condition for several consciousnesses is :

a)

- When body is there after creation then Chaitanyam is born.

b) Before Srishti :

- Conditions not there for generation of Consciousness.
- Matter – Soup - Joined together, Combination came - life started.
- Billion years ago – Human 5000 years ago.
- During Pralayam no consciousness in Atma.
- Atma is also Jadam, Adrishtam located in Jada Atma.
- How they can indirectly guide Paramanu to get this creation.

c) Ubayatha :

- Whether Adrishtam is located in Param Anu or Atma, there can't be movement in the Atom.
- Intelligent, skilful, purposeful movement requires Chetanam.
- Independent, Intelligent combination of Param Anu not possible because all are inert.
- Akasha, Kala, Atma, 24 Tatvams inert.
- Atomic combination not possible. No Diad, triad, because no motion.
- 1st Movement can't be explained – by Nyaya creation.

Word Analysis :

a) Ubayatha – Api :

- Either Way.

b) Na Karma :

- No motion in the atom.

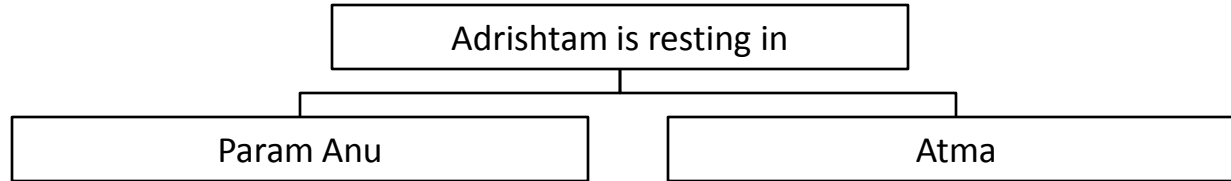
c) Tad Abava :

- There is no combination of Atoms.

Significance :

a) Ubayatha Api :

- In both ways.
- Vishwatho Mukhatvam... 2 possibilities



- Intelligent, purposeful, directed motion not possible.
- Brownian movement in chemistry - Zig Zag movement...
- Purposeful – Prithvi Param Anu should join Prithvi Param Anu not Jalam Param Anu.
- Param Anus not falling in love + getting married.

b) Ataha :

- Since motion is there Param Anu Karma Abavat.

c) Tat Abavat :

- Formation of Molecules is impossible without motion of Atoms, Motion of Atoms not possible – Keeping in View with Pravirthesheha Sutram.
- Apply law of 2nd Sutra - Jadatvat formation of Molecules not there.
- Therefore can't explain creation.

महदीर्घवद्वा ह्रस्वपरिमण्डलाभ्याम् ॥ 11 ॥

Mahaddirghavadva hrasvaparamandalabhyam ॥ 11 ॥

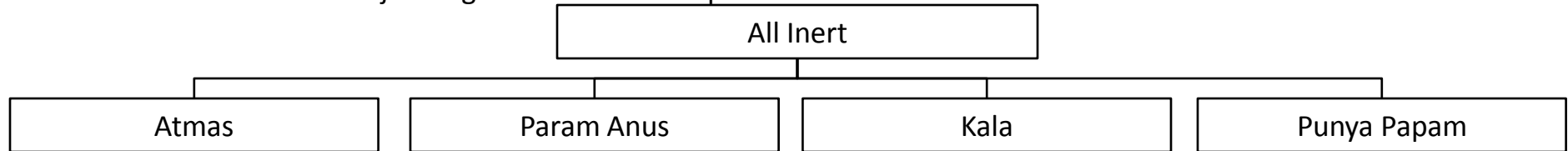
(The world may originate from Brahman) as the great and the long originate from the short and the atomic. [2 – 2 – 11]

- MA – Minute Atom
- ↓
- SSD – Small short Diad molecule
- ↓
- BLT – Big long Triad Molecule.

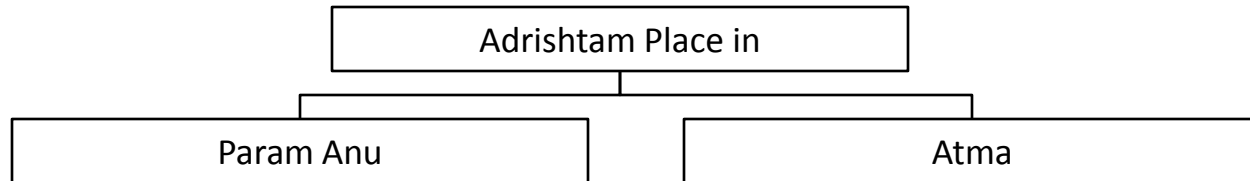
3rd Adhikaranam :

Param Anu Jagat Karanam Nirakarana Adhikaranam :

- Param Anu can't join together to form complex universe.



- Property comes after creation.



- Both Jadam.
- Any where ok.
- Jadam + Jadam = Jadam.

2nd Sutra :

- Inert Prakrti - Jadatvat can't evolve.
- No intelligent principle.

3rd Sutra :

- Combination not possible... Inert for both – Reason Jadam.

Ubavayathapi :

- No Karma, Movement leading to combination and formation of simple, complex molecule possible.
- Param Anu Akarana Vadi established.

Sutra 13 :

समवायाभ्युपगमाच्च साम्यादनवस्थितेः ॥13॥

Samavayabhyupagamaccha samyadanavasthiteh ॥13॥

And because in consequence of Samavaya being admitted, a Regressus ad infinitum results on similar reasoning (hence the Vaiseshika theory is untenable). [2 – 2 – 13]

Technical Aspect : Veiseshikas Creation

- 7 categories / Principles / Tattwani / Sapta Padartha.
 - 1) Substance - Dravyam
 - 2) Property – Guna
 - 3) Action – Karma
 - 4) Universal – Samyam
 - 5) Particular – Visesaha
 - 6) Inherence – Samavayaha
 - 7) Non existence – Abava or Absence.

a) Dravyam - Substance :

- Fundamental stuff of creation – solidity, tangibility.

b) Guna – Property : Substance

- Blue – Red – Yellow – Colour – Long – Small.
- Adjectives indicate property. Property - Padartha can never exist.
- Inseparably, independently, of Padartha – I Substance.

c) Action :

- Inherent in Karta, can't separate activity from substance - Action is inherent in substance.
- Actor - Agent not separable. Speaking inseparable from speaker.
- Karma rests in substance Dravyam.

d) Universal – Samyam :

- Blue / Red chair has activity if someone pulls.
- Chairness is universal.
- Universal unites chairs, reveals oneness – Chairness, Freeness, Manness, Animalness, Birdness.
- Manushyatvam Keeratvam
 └─┬─┘ └─┬─┘
- Universal can't be separated from substance.
- Chairness can't be separated from chair.

Dravyam foundation in which everything is dumped

Property

Action

Universal

Particular

e) Particular :

- Opposed to universal

Universal	Particular
<ul style="list-style-type: none">- Unites all- Chairness	<ul style="list-style-type: none">- Separates- Thumb impression, teeth + skill arrangement

- None exist independently of substance.
- All stuck to Padartha Dravyam not bachelor.

f) Samvaya – Inference :

- Refers to intimate relationship existing between 2 Padarthas.
- Intimate means inseparable relation between 2 Padarthas.
- Vyasa attacks Samanvaya, Vishesha fundamental concept of Veiseshika.
- Like Adyasa is fundamental concept of Vedanta attacked by Ramanuja in Advaita – Mermasthana Karate chop.
- Ramanuja – Shree bashyam commentary on Brahma Sutra,

Introduction - Attacks Adhyasa :

- 7 types of Illogicity famous for Visishta Advaitin.
- Sapta Vidha Anupapathayaha, Vedantin + Veiseshika debate on Mermasthanam.

Vyasa :

- Padartha from 1 – 5 – exists independently.
- Every Padartha associated with Dravyam with inherent relationship.
- Samavaya inference 6th Padartha can't be another relationship.
- If Samanvaya itself is Padartha, then what is the relationship in which it is located with Dravyam.
- Dravyam Samavaya Madhye Kaha Sambanda?
- Inference located in Dravyam inseparably.

- Samavaya is resting in Dravyam and also separately is the flaw.
- In Tarqa, any definition refers to Sambanda.
- Understood, he didn't understand.
- Infinite regression – Dosha, can't explain creation by Samavaya Dosha.
- Relationship between Minute Atom - Small short Diad molecule.
 - Karya – Karana?
 - Dravya – Vishesha
 - Karma
 - Samavaya

What is relationship

Veiseshika :

- Central theme – Samanvaya relationships.

Vedanta : Built on Adhyasa

- Samanvaya - Anya Padartha Anapeksha Sambanda Padartavatu.
- Samanvaya must have relationship with others because itself is a Padartha.
- Will keep on requiring infinite relationships to explain creation.

Word Analysis :

a) Samavaya Abyugama :

- Because of acceptance of inherence.

b) Cha Anavastite :

- Because of infinite regression.

c) Samya :

- Due to similarity between inherence and other categories combination of atoms is not possible.
- To explain you require Samavaya category.

- Samavaya Apyugama.



6TH Padartha – inseparable relationship.

- Aviva Bava Sambanda - Made for each other.
- Samavaya Sambanda – Anitya Sambanda,
- Samyoga Sambanda – Nitya Sambanda(Inseparable Sambanda)

d) Samavaya Abyugama :

- Acceptance of Samsara in your Matam.
- In Advaita no Samanvaya Sambanda, only Adhyasa Sambanda.
- Rajju Sarpavatu, Rope snake – Inseparable.

e) Samyat :

- Similarity between Samvaya and other 5 categories.
- Dravya Guna karma Samanvaya, Vishesha between 5 other Padarthas + Dravyam.
- Samavaya also Padartha.
- This must be associated with some other relationship.
- Similarity leads to problem of Anavasita... Infinite regression.
- Substances – 9
- Properties – 24
- Atom – 5
- Samavayas : Many
- Samavaya - one

Sutra 14 :

नित्यमेव च भावात् ।

Nityameva cha bhavat

And on account of the permanent existence (of activity or non-activity, the atomic theory is not admissible). [2 – 2 – 14]

12th Sutra :

- No intelligent, well directed combination of atoms, possible because they are inert in nature.
- Some intelligent principle stimulates motion – Adrishtam atom inert.

Threshold : 1st Motion how?

- Because of inertia, object remains in its place unless compelled to change by external force.
- What will break the inertia moment.
- Motion is Svabava of atom.
- External agency required for incidental property not for intrinsic property.
- Param Anus have intrinsic motion, inherent motion – Ishvara not required.
- If so, will be eternally in motion, Combine, have creation.
- In Pralayam – Param Anus still seeing eye to eye without combination.
- In creation – Motion.
- If inherent motion, creation eternal.
- If Motionless inherent, Creation impossible.
- Integration, disintegration of Atoms is intelligent principle and temporary Phenomenon.
- At Srishti, no Pralayam At Pralayam no Srishti.
- Intelligent plan in Creation, lord integrates and causes disintegration – Why?

Nityamevacha Bavat :

a) Cha :

- Moreover

b) Nityam Eva Bavat :

- Because of permanent existence of essential nature of atoms, your theory of creation not acceptable.

Significance :

a) Eva :

- For emphasis

b) Cha :

- Conjugation to previous sutra.

c) Nitya :

- Permanently

d) Bavat :

- Permanent existence of essential nature.
- What permanently exists - Intrinsic nature.
- If motion is essential nature, eternal Pralaya can't be explained.
- If motionless, creation can't be explained.

Only Way :

- Srishti - Motion both not essential.
- Separation, motionlessness – Pralaya...
- If incidental feature, who brings it out at appropriate time depending on karma?

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[1 -1 -2]

- Many karmas to be tallied at appropriate time.

2nd Chapter – 2nd Pada – Defects in other systems of philosophy :

- 2 systems prominent in Astika.
- Veda accepting systems but without connection to God.
- Veda as valid means of knowledge

Veiseshika :

- Astika, believe in Veda but not in God, therefore called Astika Nastika.

Veda	God
<ul style="list-style-type: none"> - Astika - Astika - Nastika - Nastika - Vedantana - Veiseshika - Charvaka 	<ul style="list-style-type: none"> - Astika - Nastika - Astika - Nastika - Veda and God - God only - Materialist / Scientist / No Veda / No God

- Atheistic – Theism
Theistic – Theism
Atheistic – Atheism
- Sankhya / Yoga / Nyaya / Veiseshika
↓
Pradhaha Mallaha Feeble

Refuted in Chapter 2 - 1st Pada :

- Rachanapatti Adhikaranam – Sutras 1 – 10

2nd Chapter - 2nd Pada :

- Nyaya / Veiseshika, Theory of creation refuted.
- In Brahma Sutra, Brahman = Cause of creation.
- Creation based Vedantic teaching in Brahma Sutra by Vyasa from.

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[1 -1 -2]

Nyaya / Veiseshika :

- Can't explain skilful, intelligent, purposeful, timely, directed combination of Param anus.
- No intelligent principle, Param Anu - Inert.
- Before creation, Atma, Param Anu, Inert.
- In each Atma, Adhrishtam is inert.
- God not there, only one way to escape.

Sutra 14 :

नित्यमेव च भावात् ।

Nityameva cha bhavat

And on account of the permanent existence (of activity or non-activity, the atomic theory is not admissible). [2 – 2 – 14]

- Intelligent principle need not initiate.
- It is intrinsic nature, god not required.
- Movement intrinsic to Atoms, Natural, Creation eternal, Combination eternal.
- Pralayam can't be explained.

Nityam Eva Bavat :

- Param Anus Chalanam Nityam, Param Anus Samyuktam Nityam.
- Diad, Triad, Creation Nityam.
- Motionless natural, eternal Srishti, no Pralaya.
- Creation should start and stop at a time to tie up with Jivas karmas.
- Pralayam should not come till all Jivas karmas exhausted.
- Individuals karma connected with karma of members of family.
- Sorrows connected - Intensely upset / or / Happy Situations same.
- Samashti Pralaya not accidental. Can't explain Srishti and Pralaya if motion intrinsic.

Sutra 15 :

रूपादिमत्त्वाच्च विपर्ययो दर्शनात् ॥१५॥

Rupadimatvacca viparyayo darsanat ॥.2.15

And on account of the atoms possessing Colour, etc., the opposite (of which the Vaiseshikas hold would take place), because it is seen or observed. [2 – 2 – 15]

Vyasa :

- Veiseshika can't explain eternity of Param Anu.
- What is nature of Param Anu? Param Anu is eternal, ultimate cause of everything.
- Partless, Niravayavam.
- Moola Karanam, Nityam, Niravayavam Param Anu has properties, depends on nature of Param anus.
- Prithvi Param Anu = 5 properties
 - Jalam = 4 properties
 - Agni = 3 properties
 - Vayu = 2 properties.

- 4 properties exist in Param Anu in Pralaya.
- Param Anu - Apratyaksham, invisible, Thereafter forms Diad, Triads...
- Prithvi - Param Anu – Joins to form Prithvi Diad, Triad.
- Prithvi Param Anu will not Join Jalam Param.
- Anu full fledged Prithvi - Visible comes when all molecules Join together.
- Visibility starts from triad, Prithvi Param Anu and final Prithvi visible has 5 Gunas.

Law :

- Minute Atom - When it produces Small short Diad Molecule, 5 guans of Minute Atom will produce Pancha Gunas of Diad.
- Similarly Pancha Gunas of Diad will produce 5 Gunas in triad.
- Gunas will be in throughout creation.

Vyasa :

- What is your Pramanam for Param Anu?
- Without Pramanam, it is speculative.
- Vedanta begins with sources of knowledge, Anumanam, indirect evidence, Proof in court also.
- 8 Pramanas exist – Invisible Param Anu not in any Pramanam.

Shastra : Svetasvatara Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

- Brahman = Jagat Karanam

Taittiriya Upanishad :

त होवाच । यतो वा इमानि भूतानि जायन्ते ।
येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति ।
तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत ।
स तपस्तप्त्वा ॥ २ ॥

tagmhovaca, yato va imani bhutani jayante,
yena jatani jtvanti, yatprayantyabhisamvisanti,
tadvijijnasasa, tad brahmeti, sa tapo'tapyata,
sa tapastaptva ॥ 2 ॥

To him (Bhrgu) he (Varuna) a gain said : “that from which these beings are born ; that by which, having been born, these beings live and continue to exist ; and that into which, when departing, they all enter ; that Seekest thou to know. That is Brahman”. He, (Bhrgu) performed penance ; and after having done penance.... [III – I – 2]

- Brahman = Karanam
- Param Anu not substance of creation in Shastra, only Anumanam.

Sankhya :

- Prakrti = Anumanam based

Nyaya / Veiseshika :

- Param Anu = Anumanam based.

Vedanta :

- Prakrti known through Shastra alone. Logic is supporting.
- Shastra = Pradhanam – Primary Anumanam – Secondary.
- Sankhyas Prakrti – Called Anumanam.

Nyaya / Veiseshika :

- Param Anu - Available for inferential attack.
- Every object in creation endowed with form, small etc is perishable.

Law :

- Yadu Yadu Sagunam, Shabda Adhi Guna Sahitam, Tatu Tatu Anityam.

Valid Vyapti :

- Gathered from our experience.
- Param Anu – Anitya – Rupadhi Matvatu – Ghatavatu.
- Can't Refute, based on Vyapti without exception.
- Everything Experiencable endowed with form – Perishable.
- Let Param Anu be exception, Exception requires evidence.
- Body not Nityam. Anamolous expansion of water,
Beyond - 4'C water expands to form ice. Exception based on experience.
- Param Anus not Experiencable, Param Anus have nature opposite to what you postulate.

Postulate :

- Param Anu is Nityam

Logic :

- Param Anu is Anityam.
- Param Anu's Nityatvam is illogical.

Word Analysis :

a) Cha :

- Rupadi Matvatcha
- Moreover Viparyaya.
- Atoms have an opposite attribute, Rupadhi Matvat.
- They have properties.

b) Darshanat :

- Colors seen, experienced.

Significance :

a) Rupadimatvat :

- Because of presence of properties like Rupam, Colour, Adhi – Etc, Sound, form, taste...
In the Param Anu.

Prithvi :

- Param Anu – 5 Gunas
- Jalam – 4 Gunas
- Agni – 3 Gunas
- Vayu – 2 Gunas
- Akasha – 1 Gunas.

b) Cha :

- Conjugation to join previous sutra.

c) Viparyaya :

- Has opposite nature, it is reverse.
- Param Anus have Anityatvat attribute opposite to permanence, which Veiseshika's claim.
- Param Anu has Permanance.

d) Darshanat :

- This is our experience, Experience refers to Vyakti.
- Invariable Concomitance, generalisation, Co existence.

What Vyapti we are experiencing?

- Co existence of colour and impermanence.
- Wherever properties are there, there is impermanence.
- Only permanent thing is Nirguna Brahman.

Vyapti Generalisation :

- Yatra Yatra Gunas properties, Tatra Tatra Aniyam – Impermanence, co existence of 2 is Darshanat - Our experience.

Sagunatvat - Anityam :

Sutra 16 :

उभयथा च दोषात् ॥१६॥

Ubhayatha cha doshat ॥.2.16

And because of defects in both cases (the atomic theory cannot be accepted). [2 – 2 – 16]

Vyasa :

- Veiseshikas can't talk of uniformity in atoms (Minute, Patterns, Uniform).
 - 5 Gunas – Prithvi Param Anu
 - 4 Gunas – Jalam Param Anu
 - 3 Gunas - Agni Param Anu
 - 2 Gunas – Vayu Param Anu
 - 1 Gunas – Akasha Param Anu.
- Shabda, Rupa, Rasa, Gandha – Different not uniform.
- Differences in properties.
- Since number of properties vary, Param anus not uniform.
- Density will vary.

Vyapti :

- When Param Anus formed into elements by combination to Diad, Triad... formed visible element.
- In visible elements see difference in density.

- Prithvi – Solid – Jalam – Subtler – Than Prithvi – 4 Gunas.
- Difference in Butas - difference in Buta Param Anu – Inferred.
- Sthula, Sukshma Tara Tamyam will be there in Param Anu level.

Defect :

- Veiseshika doesn't accept.
- He has to say 4 Param anus have equal Gunas.
- Param anus combined also will have equally Pancha Gunas
- Boils down to all elements have 5 Gunas but Param Gunas have only one Guna.
- At Param Anu level there is gradation.
- Differentiate in ultimate cause. Need to find new cause.

a) Cha :

- Moreover

b) Doshat :

- Since there are defects.

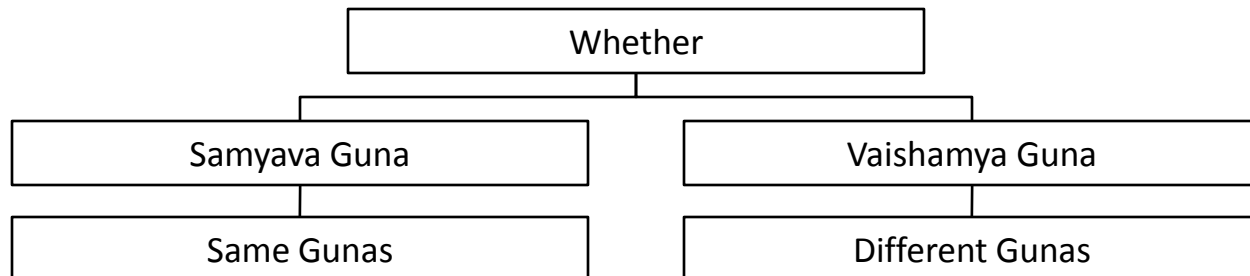
c) Ubayata :

- Either way Veiseshika system is wrong , defective.

Word Significance :

a) Ubayatha :

- Either way, whether 4 Param anus have one Guna or 4 Gunas - or



b) Doshat :

- Because there are defects, Param Anu Karana Vada is Wrong.

Sutra 17 :

अपरिग्रहाच्चात्यन्तमनपेक्षा ॥१७॥

Aparigrahacchatyantamanapeksha ॥.2.17

And because (the atomic theory) is not accepted (by authoritative sages like Manu and others) it is to be totally rejected.[2 – 2 – 17]

General Analysis :

- Sankhya also with loopholes, seen in Rachanadhipatti Adhikaranam

Chapter 2 - 1st Adhikaranam :

- Refutation of Param Anu rival among scholarly circle - 1st Adhikaranam prominent.

Nyaya Veiseshika : Loopholes :

- Param Anu Jagat Karana Vada Adhikaranam.
- Sankhya has one plus point, Vedanta borrows some ideas from Sankhya.

Bagawatam :

- Srishti Prakriya - 15 times mentioned - Sankhya based.
- Shishta Parigraha = Sankhya.

Gita : Twice : Borrows Sankhya

भूमिरापो ऽनलो वायुः खं मनो बुद्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ७-४ ॥

Earth, water, fire, air, ether, mind, intellect, egoism – Thua is My eightfold Prakrti. [Chapter 7 – Verse 4]

- Sankhya classification.
- Shankara – Bashyam based on Sankhya.

Gita :

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ १३-६ ॥

The great elements, egoism, intellect, and also the Unmanifested (Mula Prakrti), the ten senses and the one (the Mind) and the five objects of the senses.
[Chapter 13 – Verse 6]

- Chatur Vimsha Tatvani talked here based on Sankhya - Also in

Tattva Bodha :

- Chatur Vimshadi Srishti Karanam.
- Sankhya partially acceptable, no Acharya borrows Param Anu in Smriti Grantha.

Nyaya Veiseshika :

- Useless for Vedanta, hence rejected totally.
- Dravya, Guna, Karma, Samanvaya, Minute Atom, Small short Diad Molecule, Big long Triad Molecule.

Nyaya Veiseshika :

- Totally unnecessary. Intellectual exercise to sharpen Buddhi.

General Analysis : Word Analysis :

a) Aparigraha :

- Because of non acceptance by traditional Acharyas.

b) Cha :

- Also

c) Atyantam Anapeksha :

- Nyaya / Veiseshika - System totally useless and Rejected.

Significance :

a) Aparigraha :

- Idea of Nyaya / Veiseshika not borrowed.
- Studied for their Anumanam.

How to infer?

- Philosophy not accepted.
- Nyaya / Veiseshika – Tarqa based – Explains how to logically think, Develop logical fallacies.
- How to classify worry and thinking Hetu Vabhasa.
- Vedanta Adopts only Anumanam, portion and Hetu Vabhasa of Nyaya / Veiseshika.
- Philosophy useless, Other logical Loopholes not mentioned by Vyasa.

Lecture 179

- 3rd Adhikaranam - Over in 17th Sutra
- 2nd + 3rd Adhikaranam – Nyaya / Veiseshika – Negated by Vyasa.

Vyasa :

- Only looking from only angle of creation.
- Karya – Karana Sambanda because Brahman introduced Jagat Karanam in Brahma Sutra.

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[1 -1 -2]

- Anubanda Chatushtaya Sutra.

2nd Sutra :

- Beginning of Shashtra, Brahman = Jagat Karanam.
- “World has come out of Brahman”, Primary definition of Brahman.
- From this angle Vyasa wants to study other Darshanams – Karanam of Jagat.

2nd Reason :

- w.r.t. Jagat Karanam only, Prime difference w.r.t. Jagat Karanam is studied.
- 6 Nastika + 5 Astika Darshanam.
- With one topic can differentiate Vedanta with others.
- in other aspects, there may be agreements.
- Uniqueness of Vedanta ; Chetana Upadana Karana Vada.

3rd Adhikaranam :

- Vyasa focussed on Karana concept of Veiseshika.

Last Sutra :

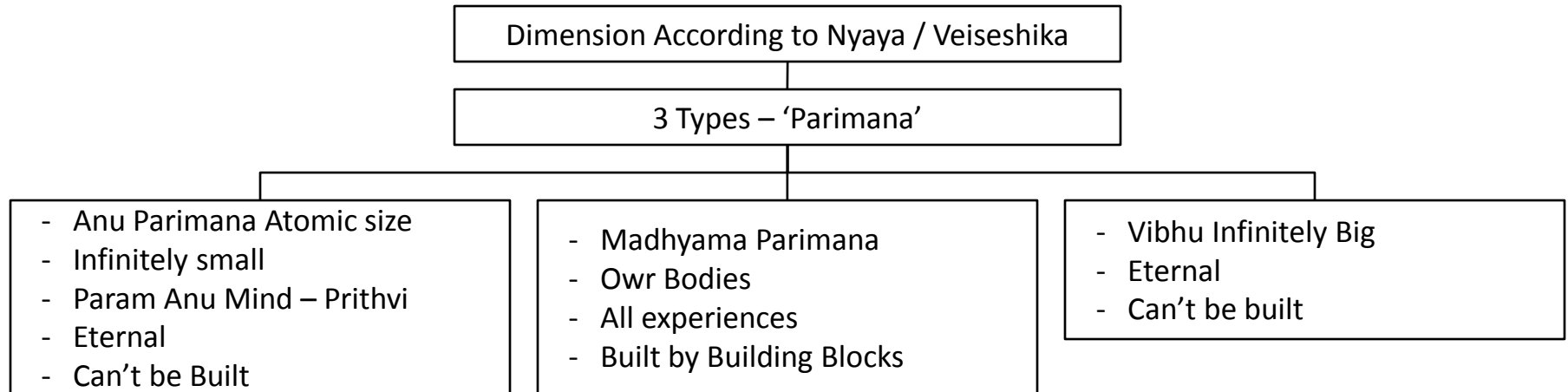
- There, other differences also mentioned, not elaborated by Vyasa.

Nyaya / Veiseshika :

- Atyantam Anapeksha
- More differences. No use to study.
- Only to teach Upanishad, need to study other philosophy.

Shankara :

- Two loopholes in Nyaya Veiseshika.



- Anu and Vibhu - Not assembled
- Both eternal. Madhyama Param Anu - Non eternal formed by formation of Param Anu.
- Avicharita Ramaniyam
- Manage not to think.

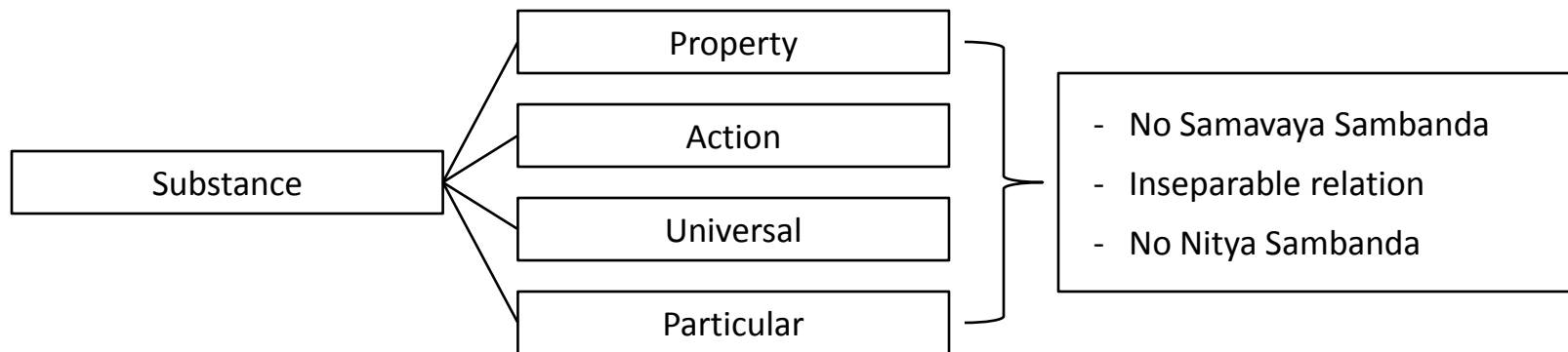
Anu And Vibhu	Madhyama
<ul style="list-style-type: none"> - Partless – Niravayavam - Eternal - Atma, Akasha - Space – Niravayavam - Can't Combine space with anything - Can't Paint space - Akasha Samyoga Rahitaha - Param Anu and Manas and Atma can't have any Samyoga Niravayatvat 	<ul style="list-style-type: none"> - Formed by Building Blocks - Combined together, Formed - Disintegrate and Integrate - Combination requires parts - Samyoga requires Avayavam

- Parama Anu and Mind - infinitely small
- Atma and Akasha - Infinitely big
- Dimensional differences are there, Common factor in 4 – Niravayavatvam.
- Partlessness, hence no Samyoga possible no creation, no parts.
- Param Anu Dravya Samyoga not possible being Partless.
- No Diad, Triad, Pentad, can't explain arrival of Bogya Prapancha.
- Atma = infinitely big, Niravayavam, Partless.

Mind :

- Infinitely small, Partless both inert.
- Atma and mind – inert.
- According to Nyaya, when Atma and mind combine together, consciousness arises.

- Atma – Partless – big – How Samyoga
 - Mind – Partless – Small – How Samyoga
- } Both Partless
- Chaitanyam can't be generated, Boktru Jiva - Can't come - Has to be conscious - Atma Niravayavat.
 - Bogya Prapancha – No Samsara possible Partless, Bandha, Moksha not possible.
 - Atma all pervading, Atma's combination with mind not event.
 - 2 Finite - 2 Param Anus – 2 Dots can combine, not all pervading Atma.
 - How many all pervading Atmas can combine with each mind – Partless.
 - All Atmas will contact all minds. One Atma contacting all minds not our Anubava.
 - Achetana Bahya Prapancha Na Sambavati.
 - Atma Mana Samyoga Na Sambavati Niravayatvat.
 - Chetana Bokta Na Sambavati.
 - Substance can't combine with property, Action, Universal, Particular.



- Also Dravya – Dravyo - No Sambanda.
- 2 Substances can have inseparable, relationship under one condition.
- Clip and Watch - Separable relationship

How they can be connected?

- Normally between 2 Dravyams - 1 – 1, Samyoga acceptable, under one condition.

- If they have cause - Effect relationship, inseparable, eternal relationship.

Example :

- Pot / Clay, Thread / Cloth, Wood / Furniture, gold / Ornament.
- Paramanu and Dvianukam - 1-2, 3,4,5 Relationship possible – Samavaya Sambanda.
- Karana - Karyam, not 2 separate substances, not pot substance other than clay substance.

In Nyaya Matam :

- Pot – Clay – 2 substances, inseparably together – Therefore Samvaya.

Shankara :

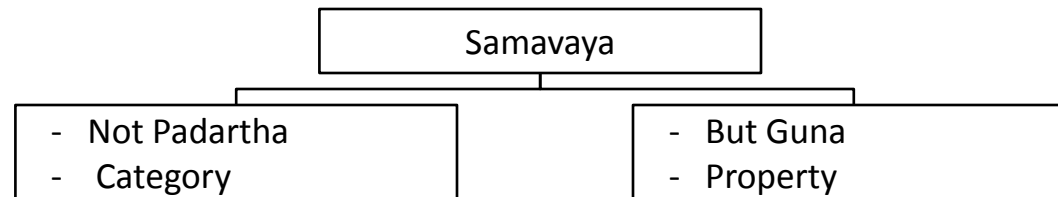
- Let us assume, 2 separate substances.
- How Nitya Sambanda when one is not Nityam in Karana – Karya Sambanda – 2 Sambandis not Nityam.

Last Point :

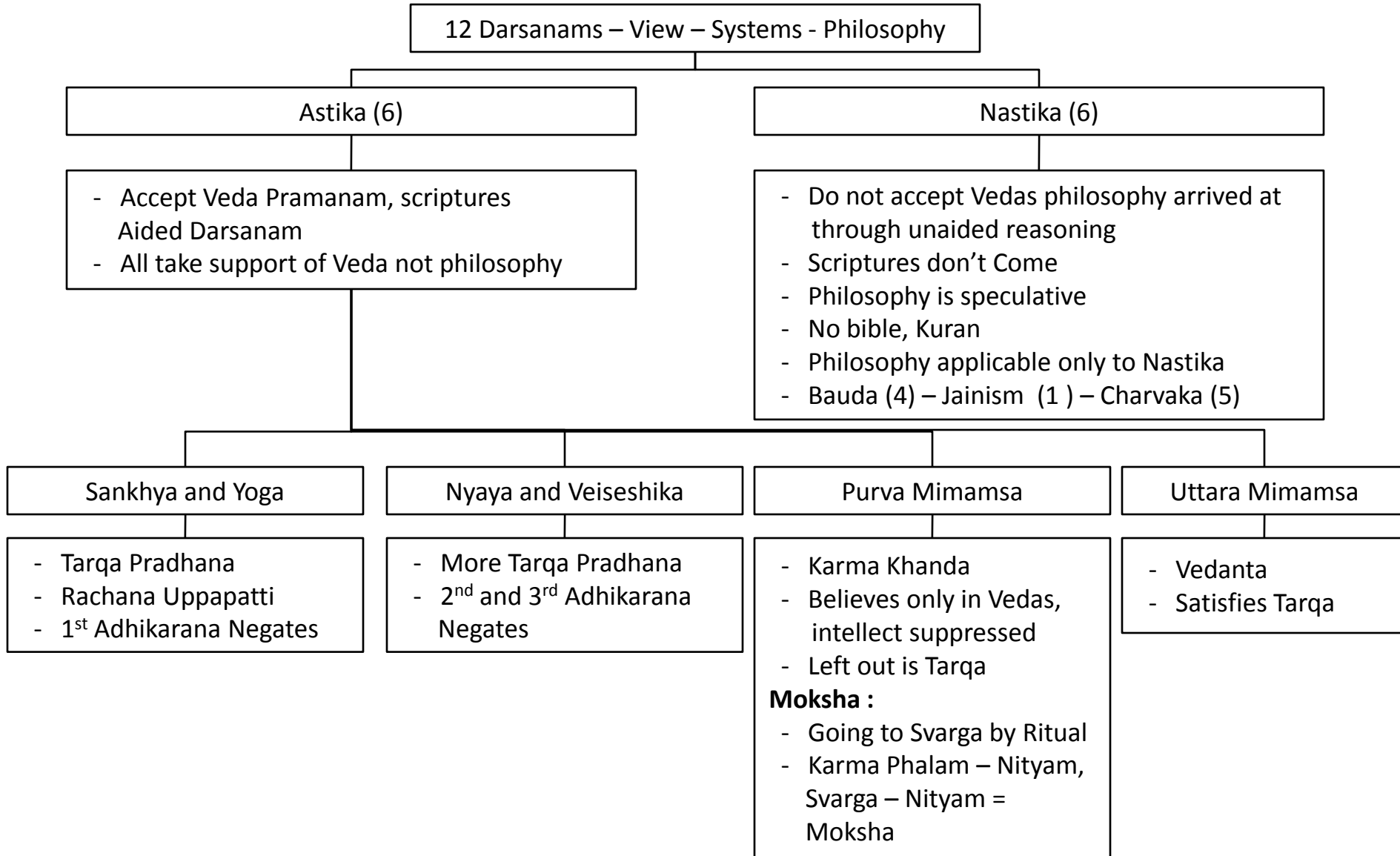
- 7 Fold categorisation Basic problem.
- Dravya, Guna, Karma, Samyavaya, Vishesha, Abava - Categories must have similarity.
- When substance and property inseparable, Why should you enumerate separately?

Example : Don't Say :

- You come with your Ears, hands, legs.
- Guna not separate from Dravyam, inseparable eternally, why enumerate them separately?
- Samavaya Sambanda - Not in 1st category of 7
- Samavaya = Non separable relationship
- Samyoga = Guna = Property – Not relationship.



- Anya Vacho Vimunchata – Please give up all these things.
- Veiseshika Matam Nirasa over.



- Buddhi knows language of reasoning only.
- Body digests iron from Keerai only – Can't digest iron nails.

- Chapter 1 - 1st Pada - 4th Adhikaranam

जन्माद्यस्य यतः ।

Janmadyasya yatah

(Brahman is that) from which the origin etc., (i.e. the origin, sustenance and dissolution) of this (world proceed).[1 -1 -2]

- Refutes Purva Mimamsa.
- Vedantin gives primary status to Sruti, secondary status to Yukti.

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

Tu :

- Sarva Purva Pakshi – Nirasaha
- Refuted bhashta, Prabhakara, Vritti Matam
- We refute Karma Khanda of Veda for conclusion of Vedas.
- Refute wrong interpretation of Veda in Karma Khanda.
- Karma Khanda required, analysis of rituals, Required to perform rituals.

Drop :

- Karma Khandaha Moksha

Take :

- Karma Khandaha Chitta Shuddhi.
- Vedasya Uttara Baga = Veda Darsanam.
- Chapter 2 - 4th + 5th Adhikaranam - Baudha Darsanam
- 6th Adhikaranam - Jaina Darsanam
- 7th Adhikaranam - Charvaka - Too silly for refutation.

2nd Chapter :

- 2nd Pada 3rd Adhikaranam – 17th Sutra – Over.

1st Adhikaranam :

- Negation of Sankhya and Yoga Darsanam.

2nd / 3rd Adhikaranam :

- Negation of Nyaya – Veiseshika Darsanams

Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa :

- Astika Darsanams analysed.
- 1st Chapter - 1st Pada - 4th Adhikaranam – Purva Mimamsa – Negation.
- We don't dismiss other Astikas totally, Accept them which goes through
- Sruti, Yukti, Anubava Pramana metal detectors.
- Positive Taken – Negative Rejected.
- Go by ideas, not emotion or personality cults, then Buddhi coloured, Can't arrive at truth.

Nastikas :

- 4 Baudha Darsanams
- Does not accept Veda as source of knowledge.

Jaina (5) – Charvaka (6) :

- Materialist - Body alone individual Chaitanya Visishta Kanya = Basic approach.
- Body incidentally sentient, because of particular combination.
- Nothing other than body Don't accept Sukshma, Karana Sharirams, no Purva Janma, Anantha Janma - No Punya Papam, Rinam Krittva – Girtham Pibet.
- Don't have money - Borrow and enjoy.

- Basmi Butasya Dehasya, only body reduced to ashes, Punar Janma Kutaha?

Where is rebirth?

- No Dharma, Moksha Punyaartha – Only Artha, Kama Punyaartha.
- Inferior - Grosser life style.

Vidyaranya :

- In Sarva Darshana Sangraha refute Charvakas.
- Rama Raya Kavi - Also refutes Charvakas.

Drish :

- To view

Darsanam :

- School of thought.

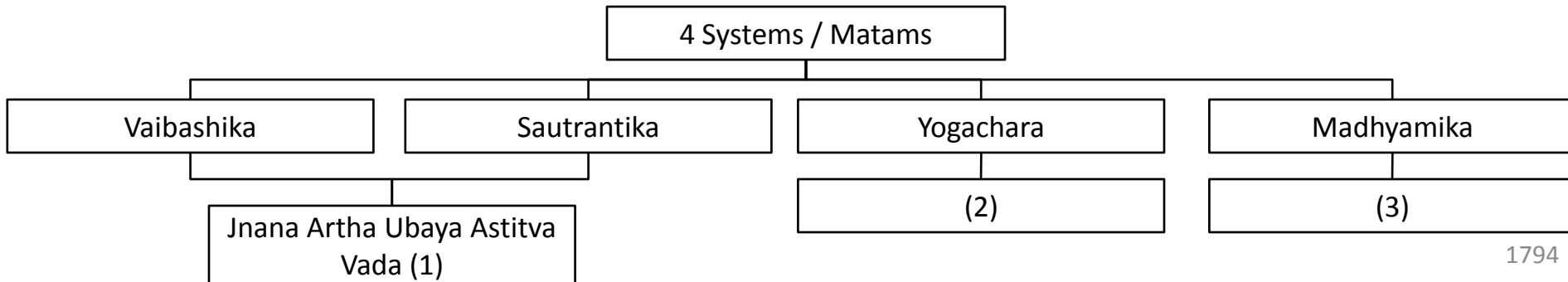
Sutra 18 :

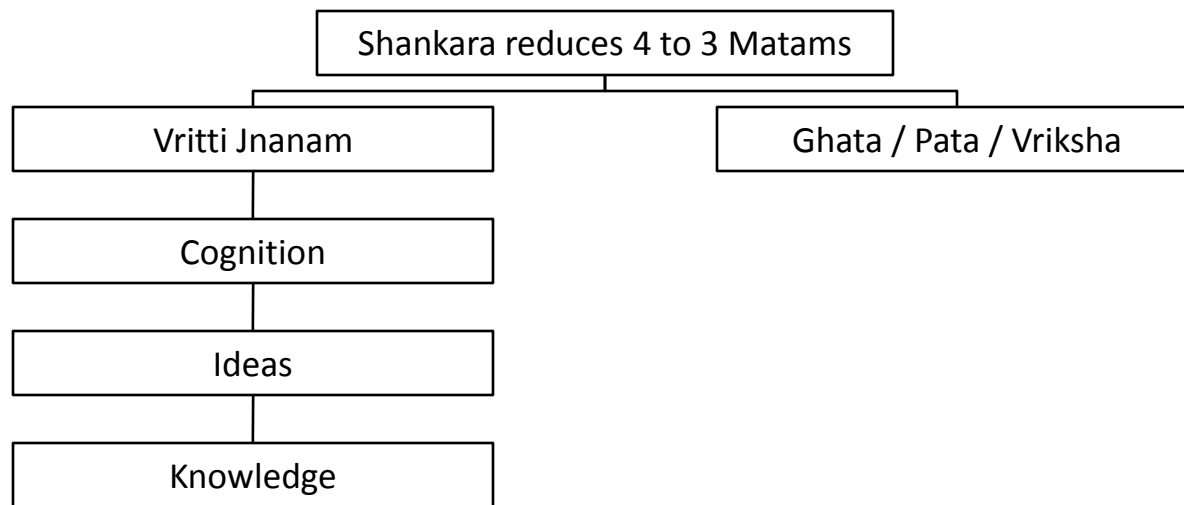
समुदाय उभयहेतुकेऽपि तदप्राप्तिः ।

Samudaya ubhayahetuke'pi tadapraptih

Even if the (two kinds of) aggregates proceed from their two causes, there would take place non-establishment (of the two aggregates).[2 – 2 - 18]

- Samudaya Adhikaranam – 10 Sutras “ 18 - 27 “ – Baudah Darsanam.





Vritti Jnanam	Arthaha
<ul style="list-style-type: none"> - Inside Vritti - Every Cognition has Arthaha - Padam - Aantaram - Thought of Pot, idea inside 	<ul style="list-style-type: none"> - Outside object of Cognition - Bashya Arthaha - Pot Outside

- Do you accept existence of both.
- Cognition / Vritti inside. Object Outside?

Cognition	Object
Consciousness Principle	Matter Principle

1st Matam :

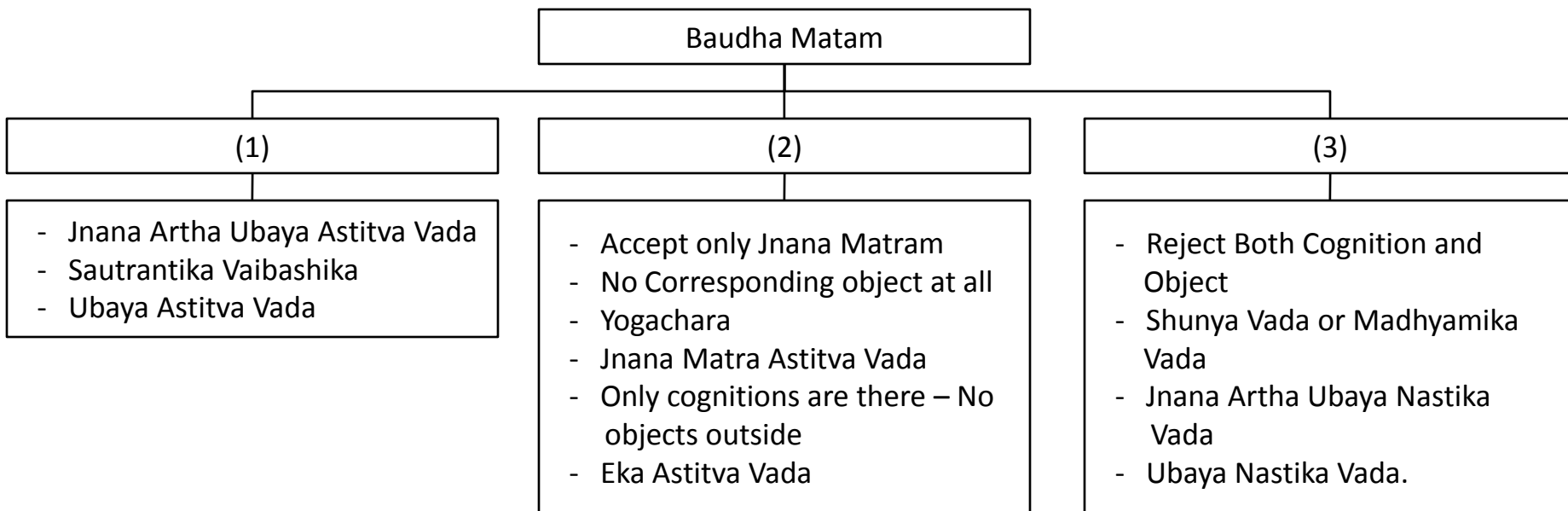
Jnana	Artha	Ubaya	Astitva	Vada
Cognition	Object	Both	Existent	Philosophy ¹⁷⁹⁵

Realistic school :

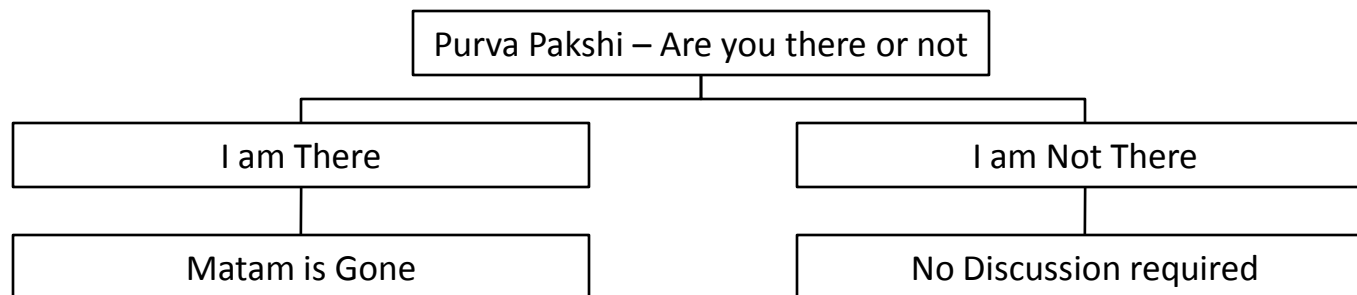
- Both Sautrantika and Vaibashika, Accept existence of object Outside.
- Perception of objects - Both accept.
- Anumanam - Inference both accept 2 Pramanams.

Perception	Inference
Arthaha	Cognition - Jnana

- Perception and Jnanam exist.



- Vyasa does not deal with Shunya Vadis.
- Vidyananya – Panchadasi.



Vedanta : Law :

- You can never negate everything, because Negator can never be negated.

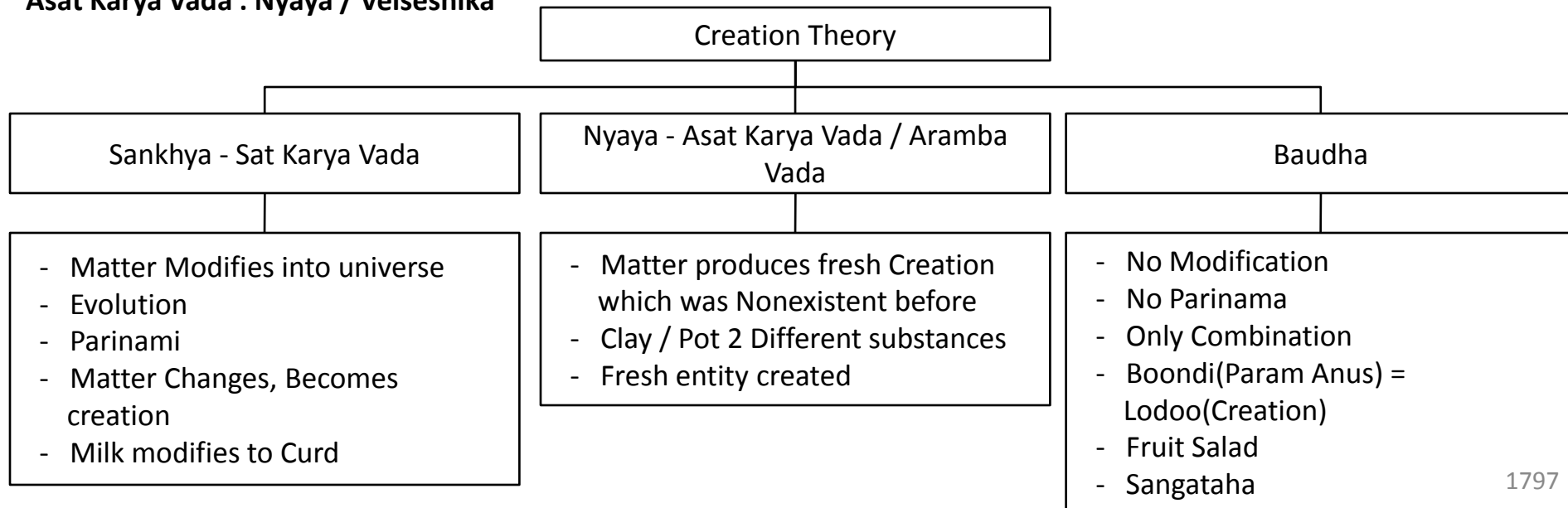
Modern Scholar :

- Shunyavadi = Absence of everything else not Negator.
= Advaitam
- Vedanta existed before Budha was born, Why hold to name?

Jnana Artha Ubaya Astitva Vada :

- Creation = Combination of object and subject
= Aggregate
= Samudaya Vada
= Sangataha Vada
= Sat Karya Vada
= Sankhya / yoga

Asat Karya Vada : Nyaya / Veiseshika



Advaitin :

- Vivarta Vada - Don't accept 3
- Brahman – Changeless... Creation not modification.
- Nirvikara... No fresh production, Matter not produced, destroyed.

Ekam - Only one :

- No combination

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदे- वेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ १ ॥

*Sadeva somyedamagra asidekamevadvitiyam;
Taddhaika ahurasadevedamagra asidekamevadvitiyam
tasmadasatah sajjayata [1]*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Aitareya Upanishad :

आत्मा वा इदमेक एवाग्र आसीत् ।
ज्ञान्यत्किंचन मिषत् ।

**Om atma va idameka evagra asit I
nanyat kincana misat I**

In the beginning, verily, Atman (Self) alone was this (the Universe)... nothing else active whatsoever... [1 – 1 – 1]

Creation

Sankhya / Yoga

Nyaya / Veiseshika

Baudha

Advaitin

Parinama Vada

Aramba Vada

Sangataha Vada

Vivarta Vada

Changeless

- Arambavadaha Kanabaksha Pakshaha (Nyaya / Veiseshika)
- Sangataha Vada Tu Badanta Pakshaha (Baudha)
- Sankhya Di Paksha Parinami Vada... Vedanta Pakshaha Vivarta Vadaha.
- Samudaya Vada = Sangataha Vada = Bandha. Accepts internal world and External world.

Accepts Subject	Object
Another Combination	Combination

- Baudha Similar to Nyaya - Veiseshika

Infinite :

- Param Anu - Building block (Prithvi, Jalam, Agni, Vayu)

Veiseshika :

- 4 combine and Produce new world.

Baudha :

- Combine from itself = objective world
Ladoo = world
Boondi = Param Anu
- No new world, only simple combination.
- Ladoo / Fruit salad.

Nyaya Veiseshika	Baudha
- Infinite Param Anu – Eternal	<ul style="list-style-type: none"> - Nothing Eternal - All momentary, Kshanikam - 'Unique' Concept - Prithvi / Jalam / Agni / vayu Param Anus, Shanikam, Products also Kshanikam - Sarvam Kshanikam - Param Anu Punjaha, Sangataha - Buta bautika Prapancha is Param Anu Samudaya

Bahya Prapancha	Aantara Prapancha
<ul style="list-style-type: none"> - Param Anu Chatushtaya Samudaya - Objects 	<ul style="list-style-type: none"> - Subject individual, Another Ladoo - Punjaha = Assemblage

Building blocks for subject :

- Skandaha Panchakam – Adhyatmika Panchakam.
- Skandaha Panchakam = Unit

5 Skhandahas :

1) Rupa Skandaha :

- Indriya Skandaha
- Sense organs

2) Vijnaya Skandaha = Cognitions, Knowledge.

- Not Vigyanam of Nitya Chaitanyam Brahman.
- In Baudha Matam, no permanent consciousness.
- Vigyanam = Momentary Consciousness
= Momentary Cognitions.
- Intellect goes through momentary cognitions = Vigyanam.
- Sense organs lead to cognitions.

3) Samjnya = Name specification, Identification.

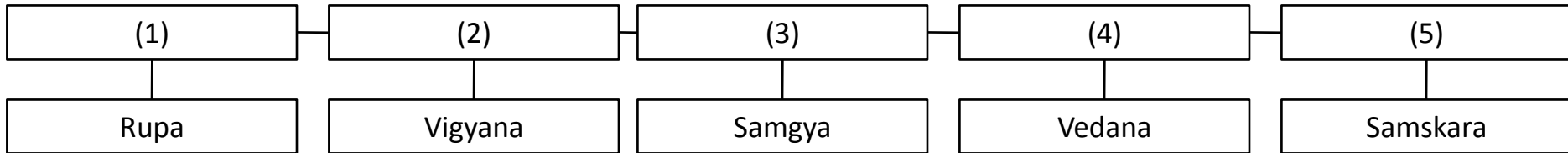
- Momentary cognition takes place, Job = Identify.
- Jati, Guna, Karya - Give identification Tags...
- Buddhi has slots to note, Like postman – Tags letters as per Pin codes.
- Tagging called Samjnya.

4) Vedana Skanda :

- Once you Judge, React, Respond to tagging, happy – Unhappy, Success - Failure, same event judged differently.
- Feelings of Sukham / Dukham / Mishram Anubava...

5) Samskara Skandaha :

- Once experienced, Registered, This is nice, not nice, dharma - Adharma, Raga - Dvesha.



- 1 – 5 Kandayate Amalyate... Blocks on which body is kept together.
- All Pancha Skandas, Kshanikam, Momentary.
- Bahya Prapancha and Adhyatmika Prapancha – Kshanikam.
- I am momentary, you are momentary.
- Continuity = Brahma = Delusion.

Example :

- Flame Appears same, uniform. Actually changing every second - Oil exhausted.
- Hence infer flame different - Don't see same flame.
- Eyes don't register flow.

Example :

- River water seen – Not same water.
- Body, Blood, Bone change every 3 years - Don't see same body.

Example :

- Borrow, Don't return, Assumption : Not Fact.
- Hence combination not possible in case of objective and Subjective universe.

One argument for all 3 creation theories :

- Inert thing can't intelligently, purposefully combine in directed, Manner unless there is intelligent governing principle.

Achetanatvat, Jadatvat :

- Sankhya yoga, Nyaya, Veiseshika... Same argument.
- True for Skanda Panchakam - Individual combination.
- Appears possible because of 5 Skandas and because of Vigyanam as one of Skandas.
- Why can't they intelligently combine.
- Combination possible only when they join together.
- Before combination it is as good as inert principle.
- Vigyana Skanda as good as, Achetanam before combination.
- Subjective and Objective combination both not possible.

Word Analysis :**a) Samudaya :**

- In the case of 2 fold Aggregate Assemblage - Combination.

b) Ubaya Hetuke :

- Which has 2 fold cause.

c) Api – Tad Apraptihi :

- Their Combination itself is inexplicable.

Lecture 181

Introduction :

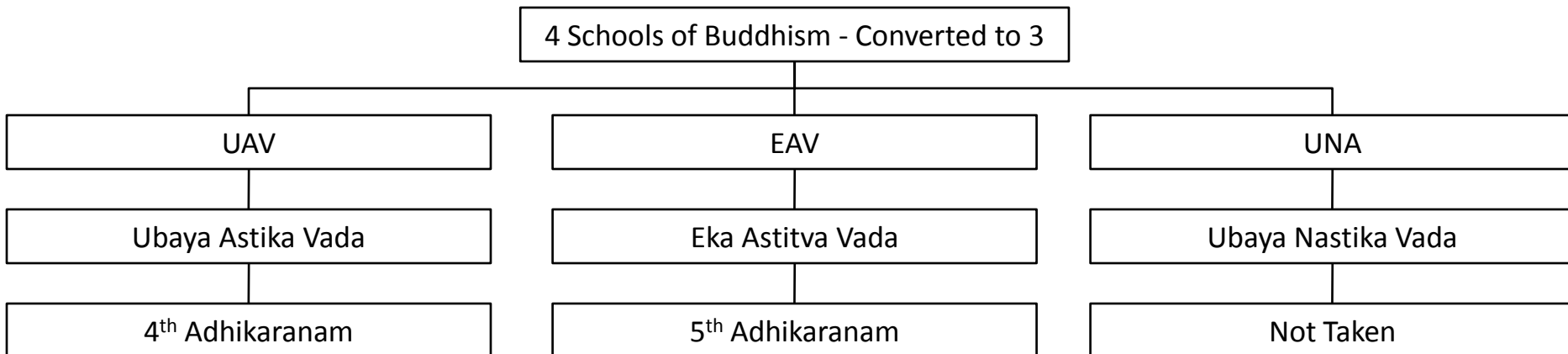
- After refuting Sankhya / Yoga / Nyaya / Veiseshika theories of creation in Adhikaram 1, 2, 3
- In 4th + 5th , Vyasa refutes Bauda Matam.

Question :

- Did Vyasa exist after or before Buddha?
- Author of Puranas long before Buddha, How former Vyasa refutes Bauda Matam?
- Krishna Dvaparayana Vyasa - Krishna Vyasa, existed before Buddha.
- Badarayana Vyasa - Badarayana Vyasa is of 4th century AD - Later origin.
- Or by Jnana Drishti - Original Vyasa could fore see the future Buddha Matam.

3rd Answer :

- Vyasa Chiranjivi - Like Ashvattama, Vibishana, Parasurama, exists always no clear proof.



- Ubaya = Combination = Jnanam and Artha
= Ideas and Objects
= Cognition and Objects

- Ubaya - Nastika Vada - Silly, has no Purva Pakshi status.
- Ubaya Astitva Vada = Hina Yana Buddhism Mahayanam – Ayanam – Marga.
- Great vehicle - Superior path, Hina Yana = Veiseshika and Sautrantika.
- Both accept Ubaya Astitvam, one concludes external object is there by Pratyaksham.

Sautrantika	Vaibashika
<ul style="list-style-type: none"> - Pratyaksha Bahya Artha Vadi - External world is there independent of Cognition 	<ul style="list-style-type: none"> - Anumeya Bahya Artha Astitva Vadi - External world is there independent of Cognition

- Hina Yana - Sautrantika refuted in this Adhikaranam of 10 sutras.

1st Sutra : Vyasa's Argument

- External world can't be created by Param Anus Sangataha and individuals can't be created by Skanda Samudaya.
- Both can't be explained.

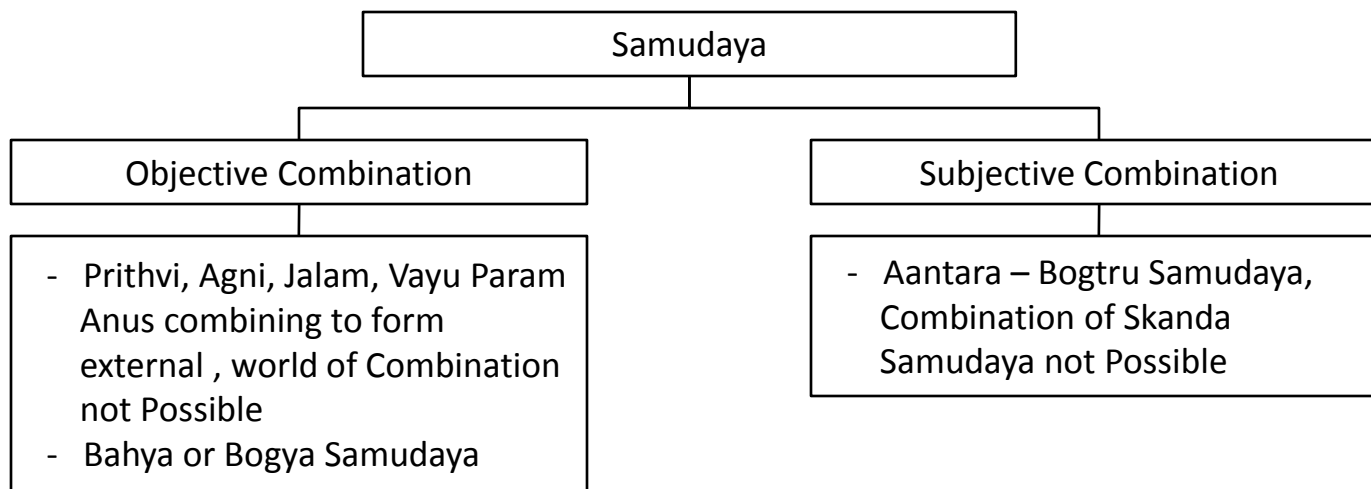
Reason :

- Intelligent, purposeful combination, requires intelligent principle.
- Chetana Anadhishtam Tatu Chetanam Na Pravartate.
- Inert can't and will not intelligently, combine without backing of intelligence principle.
- Therefore Tad Apraptihi –

Significance of words :

a) Samudaya - Combination, Sangataha

- Sangata Vada - Buddhist creation theory.



What are 2 Samudayas?

b) Ubaya Hetuke :

- 2 have 2 material causes – Bogya Samudaya causal by Param Anu material cause.
- Bogtru Samudaya caused by Skandah Samudaya.

c) Tatu Apraptihi :

- Combination Impossible, Incomprehensible.
- Chaitanya Rupa Nishida Karana Abava – Only Material cause Available.
- No Intelligent cause – Ishvara, God Principle in Buddhism.

Shankara :

- a) To Avoid external Agencies, Bauda has to say Combining Activity is Intrinsic nature of Param Anu.
- Param Anu includes Skanda to constantly Collide and form Creation.
- No God required if Intrinsic Nityam Eva Cha Bavat.
- If Intrinsic Nature, it will Constantly be going on – No Creation, No Pralayam.
- Srishti Meaningful only if Pralayam is there.
- Inactivity or Activity will be intrinsic Nature.

- Both diagonally opposite, both can't be intrinsic nature.
- Eternal Pralaya, creation not possible.
- Srishti and Pralaya means it is not intrinsic nature.
- We require intelligent agency, because it comes and goes.
- Primary being born and broken down - Can't create.

b) Both Veiseshika and Buddhism say creation born out of Param Anu,

- Both don't have intelligent principle to explain intelligent combination.

Veiseshika	Bandha
<ul style="list-style-type: none"> - Param Anu Eternal - can Combine to form stable Universe 	<ul style="list-style-type: none"> - Param Anu Shanikam - Appear, Disappear like indicator light on off

Sutra 19 :

इतरेतरप्रत्ययत्वादिति
चेन्नोत्पत्तिमात्रनिमित्तत्वात् ।

Itaretarapratyayatvaditi
chennotpattimatranimittatvat

If it be said that (the formation of aggregates may be explained) through (nescience) standing in the relation of mutual causality, we say 'no'; they merely are the efficient cause of the origin (of the immediately subsequent links and not of the aggregation). [2 – 2 – 19]

General Analysis :

- Baudha answers Vyasa's objection and then Vyasa refutes again.

a) Buddha's Answer :

- Itarat Pratyatvat

b) Vyasa's Answer :

- Utpatti Matra Nimitatvat.

Baudha :

- Combination can be formed, without intelligent principle.
- Param Anu and Skanda combination already explained in our Shastras.

Vyasa :

- There is a causal cycle chain for formation of Sangataha.
- For formation of individual, there is a causal chain, which explains combination.
- Causal chain is Nimittam, Nidhanam – Technical in Baudha for causal chain – Like Adhyasa in Advaitam.

12 Factors – Nidhanani :

- 1st Avidya, Samskara, Vigyana, Nama, Rupa, Sparsha, Vedana, Trishna, Upadana, Janma, Jara, Maranam.
- Cycle responsible for one Sangataha.
- Punar Janma cycle – Janma Marana Pravaha takes, place because of Dvadasha Nidhanani.
- ‘Prateetya Samutpadha’ for Sangata Vada.
- Theory of dependent Origination.
- Karma produces Shariram - What is necessity of God?

Vyasa :

- 12 Nidhanam Require Shariram as Ashraya. Their existence presupposes Jiva / Body.
- Avidya has Brahman as locus in Vedanta - Eternal... No Brahman in Buddhism.
- Avidya presupposes already existent Sangataha.
- There is Jiva – Has Avidya, Jnana Samskara – Raga Dvesha, Punar Janma etc.
- Avidya explains 2nd birth – Not 1st Jiva presupposes Sangatah.
- If Avidya cause of Sangataha, it must exist before Sangataha.
- Parents must exist before me, Avidya requires locus of Sangataha.
- Avidya explains 12 members of causal chain.

- Avidya → Raga – Dvesha – Karma – Karma Phala – Pravirthi.
- Avidya - Reason for causal chain, but not Ashraya for Sangata.
- Avidya can be cause of later members of chain, not of Sangataha which is locus of causal chain.
- Giving Nimitta Karanam, not Upadana Karana.

Word Analysis : Bauda Purva Pakshi

a) Itaretara Pratyatvat :

- Because of cyclic chain of causality, the combination can be explained.

b) Itichat :

- If this is contention

c) Na :

- Not agreeable.

d) Utpatti Matra Nimittatvat :

- Because of links of causal chain, each member of causal chain causes next link only not cause of Sangata.

Significance :

a) Iteratara :

- Mutual, one another

b) Pratyaya :

- In Buddhist terminology Karanam.

c) Karyam Pratyayati :

- Runs with Pratyaya

d) Iteratara Karanatvam :

- Each cause of next one, its causal chain.
- Like Janma – Karma Causal chain, Iteratara Pratyaya – Iteratara Karanatvat.
- Because of dependent origination, Pratyaya Sampatti Vada.
- Without Chetana Karanam, combination possible.

Shankara :

- Utpatti Matra Nimitattvat, Uttara Nidhana Utpatti Maatram of 12 members, each cause of next one in cycle.

Sangataha :

- Not any one of them.
- Sangata is Ashraya in which 12 are there.

Avidya :

- Wrong Jnanam, I am Sangataha existent as Ashraya.
- Ashraya Sangata taken for granted never explained.
- How 1st Jiva was formed - Not explained.
- Ishvara forms Panchikruta, Sat Karma – Karma Phala Dhatru Janmyam.
- Because each member of causal chain is cause for birth of only next member and not Sangata - Locus.

Shankara :

- One Sangata can be responsible for next Sangata.
- Who will work for Boga / Moksha when I know I will not be there.
- When Boga, Moksha comes, I work when I know I will be Bokta.
- Purushartha impossible in Kshanika Vada.
- Sautrantika, Veibashika, Yogachara all say Kshanikam. in whose Aid am I working.
- Baudha Shastram useless because, Bogtru - Kshanikatvat.

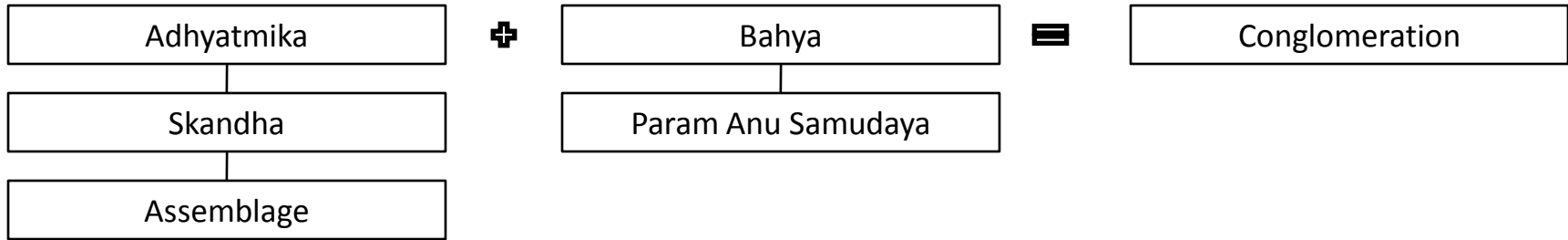
Sutra 20 :

उत्तरोत्पादे च पूर्वनिरोधात् ।

Uttarotpade cha purvanirodhat

(Nor can there be a causal relation between nescience, etc.) because on the origination of the subsequent thing the preceding one ceases to be. [2 – 2 – 20]

- Vyasa negates Hina Yana Buddhism, consisting of Sautrantika and Vaibashika Ubayastika Vadi.
- There is external world and internal world.



- This is negated in this Adhikaranam.
- Intelligent principle required for combination (Ishvara)
- Not accident or natural event
- Combination not explainable = Sutra.

2nd Sutra :

- Prateetya Samupattihi
- Cycle of 12 factor - Each cause of next one. Dependent origination.

Vyasa :

- 12 Factors presuppose existence, of Sangata or individual body.
- To talk of ignorance requires, Ashraya of individual.
- Explains perpetuation of individual not conception of individual.

How is individual born? :

- What triggers big bang?
- What is fundamental formation of Sangatah?, Cyclic chain exists after formation of Sangata.
- God in heaven created world, who created heaven?
- Where was God before creation of heaven?

Next Option :

- Causal chain existed before Sangatah was formed?

Question : Where did it exist ?

- Param Anu or individual Skanda?
- Before Sangata formed, Pancha Skanda existed.
- Individual Skanda existed before formation of Sangata.
- Causal chain exist in Skanda, Constituent of individual or Param Anu - Constituent of world?

Answer :

- Does not solve problem, before also it will be Jadam in nature, Sentient possible after Sangataha only.
- Param Anus, Skanda, both Jadam, causal cycle Jadam in either of them.
- Can't create intelligent Sangata.
- Veiseshika - Adhrishtam, Punya papa karma in Param Anu can combine.
- Param Anu and Adhrishtam Jadam. Before Sangata what exists is Jadam.
- Jadam can't be responsible for intelligent combination.
- Prateeya Sampatti Vada of Bandha negated.

उत्तरोत्पादे च पूर्वनिरोधात् ।

Uttarotpade cha purvanirodhat

(Nor can there be a causal relation between nescience, etc.) because on the origination of the subsequent thing the preceding one ceases to be. [2 – 2 – 20]

General Analysis :

- Last 2 sutras, Vyasa refuted possibility, of intelligent combination.
- Ishvara not accepted, Samudaya, external, internal combination not possible.
- Ishvara not there for them, Don't have logical explanation.

Prateeya Vada Insufficient :

- Karya Karana Sambanda not possible in Buddhism, can't be explained.

Reason :

- In Kshanika Vada, everything exists for a moment. At any moment, there is only one thing.
- Karya Karana Sambanda requires 2 things.
- Because of nonexistence of former during, origination of later, no Karya Karana relationship.

World Analysis :

a) Cha :

- Moreover, Purva Nirodha... since former one is absent.

b) Uttarot Pade :

- During origination of later one, there is no Cause - effect relationship between them.

Significance :

a)

Uttara	Utpada
- Later	- Utpatti - Origination of later one

Uttaram :

- Answer after question.
- Every moment, only one thing in origination.

b) Cha :

- Conjunction

c) Purva Nirodha :

Purva	Nirodha
Former Previous	Nasaha

- End / Destruction of previous one.
- During arrival of later one, because of destruction of former one, your theory is unsound.
- At no time there are two things belonging to 2 Kalas.
- Cause and effect only if 2 belonging to 2 Kalas.
- Simultaneous twins can't have Cause - Effect relationship.

Shankara's Extensions :

- Why Karyam and Karanam exist separately?

X	Y
This Moment	Exists in next Moment

- Karyam and Karanam should not exist together.
- Karyam – Later – Exists – Product – Effect.
- Karanam – Earlier – Exists - Before cause.

Shankara :

- Mere existence in prior moment does not mean it is a cause.
- Many things can't be cause of anything.

Cause :

- Must contribute towards effect.
- Buddhist theory is “Jargandi Theory”, No object can do any function.

1 st Kshanam	2 nd Kshanam
- Arrival	- Without job / Function - Disappears

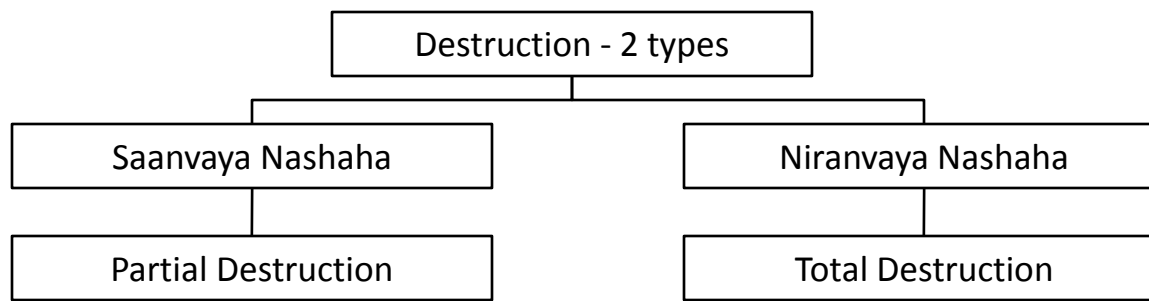
- Karanasya Vyapara Nasti.

Baudha :

- Vyapara not required. It existed previous moment enough to enjoy status of cause.
- Kevala Bava Matram... cause must inhere effect.

Clay :

- Cause of pot.
- After loosing its lump form, superficial nature.
- Cause inheres effect in its essential nature.
- Milk not destroyed, essential constituent inherent in curd.
- Seed produces tree, seed destroyed, essential nature - Mangoness of seed inheres in mango tree.
- If mango seed totally destroyed, can't produce mango tree.



- Anvaya = Inherence.
- Nir Anvaya = Without inherence, without any effect destruction.
= Total destruction of cause, without any part of cause inhering in the effect.

Saanvaya Nasha :

- Partial destruction of cause.
- Destruction of superficial nature of Nama / Rupa. Beja Nama, Rupa goes away.
- Essential nature of seed continues in a Tree.
- Mango seed pervades mango tree.
- There is something in cause which continues in a Tree / Effect.
- Clay becomes pot – Total clay not destroyed, clay Nama Rupa goes, essential nature of clay continues in pot.
- Buddhist talk of Niranvaya Nasha = Total destruction of object.
- If object totally destroyed, no feature will be inherent in next product.
- When nothing inheres, how can we say, this is cause or effect?

Wood	Cause of Furniture
<ul style="list-style-type: none"> - Wood - Clay - Gold 	<ul style="list-style-type: none"> - Inheres furniture - Inheres Pot - Inheres Ornament

- In Buddhism, nothing inheres - If inherent, there is continuity.
- Kshanika Vada will go away.
- Nirodha = Niranvaya Nashaha
= Total Destruction... If clay is totally destroyed.

Next Point :

- Object being born, can't do any function - It immediately dies comes and Goes.
 - Utpada – Nirodha
 - Utpatti – Vinashaha
- } Like eternal transfers pack – Unpack - Pack
- Do features, characteristics of momentary objects, exist simultaneously or one after another?
 - World will not have Utpatti Nasha.
 - Property of world will be eternal.
 - Attributes can't come and in Samana kale...

Opposite Attributes :

- Happen one after another - Require 2 moments.
- Utpatti – Vinasha – Sthithi – 3 Kshanams required.

Buddhism :

- Kshanikam... Hence no Karya Karana Sambanda possible in Buddhism.

Sutra 21 :

असति प्रतिज्ञोपरोधो
यौगपद्यमन्यथा ।

Asati pratijnoparodho
yaugapadyamanyatha

If non-existence (of cause) be assumed, (while yet the effect takes place), there results contradiction of the admitted principle or proposition. Otherwise there would result simultaneity (of cause and effect).[2 - 2 - 21]

General Analysis : 3rd Sutra :

- Karya Karana Sambanda negated.
- In 1 and 2 – Samudaya Utpatti negated.

4th Sutra :

- Karya Karana Sambanda not required, Every moment naturally born and destroyed.
- Abolish Karya Karana Sambanda, What type of Nasha - All concepts...

Vyasa :

- Its going against your philosophy. Svamata Tyagaha / Nirodha.
- Pratingya Virodha - Eating own words.
- Your own proposition, Axiom, Theory being refuted.
- You have proposed Karya Karana Sambanda and can't negate.

Baudha :

- Give up Niranvaya Nasha of anything. Karana can't be totally destroyed.
- Karanam has to inhere Karyam – Accept Saanvaya Nasha.
- Woodness, Clayness, Goldness, Mangoness, essential features inheres.
- Produces next object. Essential nature inheres Uttara Lakshana Padartha.
- Essential nature of Karana should exist in previous moment and next moment.
- Pot and Essential nature of clay exists.

- Yathugapathyam - After effect comes, essential nature of cause inheres in effect if you accept Saanvaya Nasha.

Vyasa :

- Since essential nature continues, it has continued existence.
- Kshanika theory gone!
- Niravaya Sati - Karya Karana gone.
- Saanvaya Sati - Kshanika gone / Abava.
- Niravaya Nashe Sati... in total destruction. Karya Karana Sambanda impossible.
- Saanvaya Nasha Sati... partial destruction, accept continuity, Kshanika Vada gone - Either way in trouble.

Word analysis :

a) Asati :

- In the absence of a cause.

b) Pratignyopahopaha :

- There will be violation of your own proposition.

c) Anyatha :

- Otherwise, in the acceptance of a cause.

d) Johnapathyam :

- There occurs a defect of simultaneity of cause and effect.

Significance :

Lecture 183

- Sarva Astitva Vada refuted by Vyasa here.
- Jnana Astitvam and Jnana Vishaya Astitvam.
= Sarva Astitvam in this Adhikarana
- Kshanika Vada in next Adhikaranam.
- Samudaya Asambavatam pointed out - Formation of combination refuted.

1 Sutra :

- Samudaya, Sangataha Vada Nirakaranam.

2nd Sutra :

- Prateetya Samupyati. Dependent origination. Dvadasa Nidhana Chakram.

3rd and 4th Sutra :

- Karya Karana Sambanda Vada Nirakaranam.

2 Sutras :

- Asito Pratipatya – Completed.
- To talk about Karya Karana Sambanda, Karana should permeate Karyam.
- Karana Anuvritti is there in Karyam. inherence, permeation of cause in effect.
- Buddhist can't accept - 1st Karanam – then Karanam partially destroyed.
- Should become Karyam - Essential feature inheres.
- Mangoness in seed permeates in the tree continuity important, Can't accept Axiom, Sarvam Kshanikam...
- Kshanikatvam and Karya Karana Vada, both not possible.

असति प्रतिज्ञोपरोधो
यौगपद्यमन्यथा ।

Asati pratijnoparodho
yaugapadyamanyatha

If non-existence (of cause) be assumed, (while yet the effect takes place), there results contradiction of the admitted principle or proposition. Otherwise there would result simultaneity (of cause and effect).[2 - 2 - 21]

Significance of words :

a) Asati :

- In the absence of Karya - Karana Sambanda by Buddhist.
- If you drop Karya, Karana Sambanda.

b) In origination theory : Pratigya ..

- You accept Karya - Karana Sambanda in the beginning.
- Chitta Chaityoyo... Chaityam born based on Chittam...

c) Anyatha = Otherwise

- Karya Karana Sambanda Bave - Sati to avoid Pratigya Hani Uparodha problem.

d) Yaugapadyam :

- Simultaneity of cause and effect.
- Refined meaning of Yaugapathyam. Giving up of Kshanika Vada. If you accept Karya – Karana Vada.
- Instead of saying Kshanikatva Vada, he says Yougapathyam – Simultaneity.
- Simultaneity of cause and effect in its essential nature.
- Karana coexists with Karyam in terms of essential nature as Svarupam - Clay in pot.
- Samudaya Vada / Prateetya Samupatti.
- Karya Karana Samudaya Vada negated. Kshanika Vada – Negated.

प्रतिसंख्याप्रतिसंख्यानिरो
धाप्राप्तिरविच्छेदात् ।

Pratisankhyapratisankhyanirodha
praptiravicchedat

Conscious and unconscious destruction would be impossible on account of non-interruption.[2 - 2 - 22]

General Analysis :

- Hina Yani / Sarva Asititva Vada talks of 3 kinds of nothingness.

Neiyayikas :

- 4 kinds of nothingness, Paribashika Shabda.

Nothingness :

- Abava – Nirupakhyam = Total Abava - Can't talk about.
- Nis Svarupam, Avastu, Tuchham, Abava.

Vyasa :

- Uses Nirodha - in this sutra for nothingness = Abava = Tuchham.

3 kinds of nothingness :

a) Prati Sankhya Nirodha

b) Aprati Sankhya Nirodha

c) Aakashaha :

- Shunyata, emptiness.

Prati Sankhya Nirodha :

- Nothingness caused by deliberate destruction, Wilful destruction of a thing
- Artificial end, not natural end.

Example :

- Killing person..., destroying chair
- Praticoola – Sankhya = Bavana - Hostility, Enmity before destruction.
- When not in favour of existence – Preceded by hostility, Enmity.
- Praticoola Bavana Nirodha = Artificial end.
- Apratisankhya – Not Praticoola Bavana. Not deliberate destruction Natural end.
- Not preceded by Praticoola Bavana, nothingness - Natural end.

Akasha :

- Eternal nothingness.

1st Two :

- Caused nothingness, Janmayam.
- 3rd - Uncaused nothingness = Nityam.
- Akasha – Nitya Abava – Nirodha - Eternal nothingness.
- 3 kinds of nothingness.

22 and 23 Sutra :

- Vyasa refutes - 1st and 2nd

24 Sutra : 3rd :

- Akasha concept negated.
- Pratisankhya Nirodha - Artificial destruction.
- Buddhist can't talk about it because, we don't require to deliberately destroy anything.
- Everything Kshanikam, destruction not required. Deliberate destroyer can't exist, because you require deliberation. No deliberating.
- Destruction not required, Non relevant.
- Hence Pratisankhya Nirodha, Apraptihi - Artificial destruction not required.

b) Aprati Sankhya Nirodha :

- Natural destruction end not possible.
- Natural end = Total absolute destruction. Niravaya Nasha – Destruction without trace.
- Matter can't be created, destroyed.
- In Vedanta death included in shad Vikara one of 6 modifications.
- Asti, Jayate, Vardate, Vipakshiyate, Aparinamate, Vinashyate.
- Body reduced to ashes / Dust. Water evaporated, vapour remains, Matter destroyed , converted to energy.
- Niravaya Nasha is Pratyaksha, Anumana, Shastra, Nirodha.

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टो ऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

The unreal has no existence; there is no Non - Existence of the real; The truth about both these has been seen by the knower's of the truth (or the seers of the Essence). [Chapter 2 – Verse 16]

- Sataha Abava Nasti..
- Once thing is existing, it will continuously exist, its state condition changes.
- Avasta Beda - Full manifestation, semi manifestation, Unmanifestation - Changes continue.

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्ये ऽर्थे न त्वं शोचितुमर्हसि ॥ २-२७ ॥

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 – Verse 27]

- No Niravaya Nasha, Born – Dies.
- Avyaktadini Butani... Is Vyakyanam of Jatasya Hi Druvo Mrityu...
- Nothing totally destroyed - Only will go out of shape.
- Radical deformation = death, Apratisankhya - Nirodha negated.

Word Analysis :

a) Pratisankhya Apratisankhya Nirodha Apraptihi :

- Natural and artificial end are not possible - Apraptihi.

b) Avichedat :

- Because of continuity.

Significance :

- 4 words

a) Pratisankhya :

- Prati Koola Bavana, artificial end.

b) Apratisankhya :

= Without Praticoola Bavana

= Natural

c) Nirodha :

- End – Nothingness, Pradvamsa Abava, posterior non existence.

d) Pratisankhya Nirodha :

- Apratisankhya Nirodha
- Dvanda Samasa and Nirodha, Artificial end and Natural end.

e) Apraptihi :

- Asambavana - impossibility.
- Vitcheda = cessation - End, break non continuity = Flow ends.
- Avitcheda = Non cessation = Continuity.
- Vinasha - Destruction, Vedanta and Buddhism both accept.
- Degeneration of cells every moment. What is the difference?

Buddhism	Vedanta
<ul style="list-style-type: none"> - Niranvaya Nasha - Total destruction 	<ul style="list-style-type: none"> - Saanvaya Nasha - Partial destruction - Cells converted into new cells or energy - Avitchedat

Shankara :

- End of individual or end of series? Parampara?
- Ganga Pravaha eternally there - Flow eternal not same water.
- No artificial, natural end, Artificial not relevant, anyway things die.
- Destruction can't take place. Things continue in some form.

Neiyayika and Vedanta :

- Param Anu continues in Pralayam.
- Individual has not artificial, natural destruction.

Next Sutra 23 :

उभयथा च दोषात् ।

Ubhayatha cha doshat

And on account of the objections presenting themselves in either case. [2 – 2 – 23]

- Particular case of Pratisankhya, Nirodha - Artificial destruction.
- We introduce Adhyasa to explain Samsara.
- Start with Rajju Sarpa... Adhyasa not for Rajju Sarpa, Concept introduced.
- Pratisankhya introduced by Buddhism to destroy Samsara by deliberate Sadhana.
- Sadhana Anushtena Samsarasya Nashaha.

- Moksha Marga Upadesa =
Sadhana Upadesa = Pratisankhya Nirodha = End of Samsara.
- Destruction of 12 members of Samsara Nidhana, referred in sutra 19 - Prateetya Sampatti Vada.
- By doing Sadhana, destroy Avidya.
- By Jnanam enlightenment in Buddhism also, Jnanena Avidya Nivritti, Samsara Nashaha.
- Avidya Destroys Samsara cycle.

Shankara :

- Is Samsara series Kshanikam or not?
- Why should a person do destruction of a Kshanikam - which is going to be naturally destroyed.
- Why artificially destroy naturally dying Kshanikam Samsara?
- No requirement of Sadhana or literature, all free from Samsara.
- Body ends - Samsara never ends naturally.
- If Samsara continues, Kshanika Hanihi Ubayatvat.

Accept Kshanikam	Accept Sadhanam
Sadhana not required	Kshanikam theory Goes

Word Analysis :

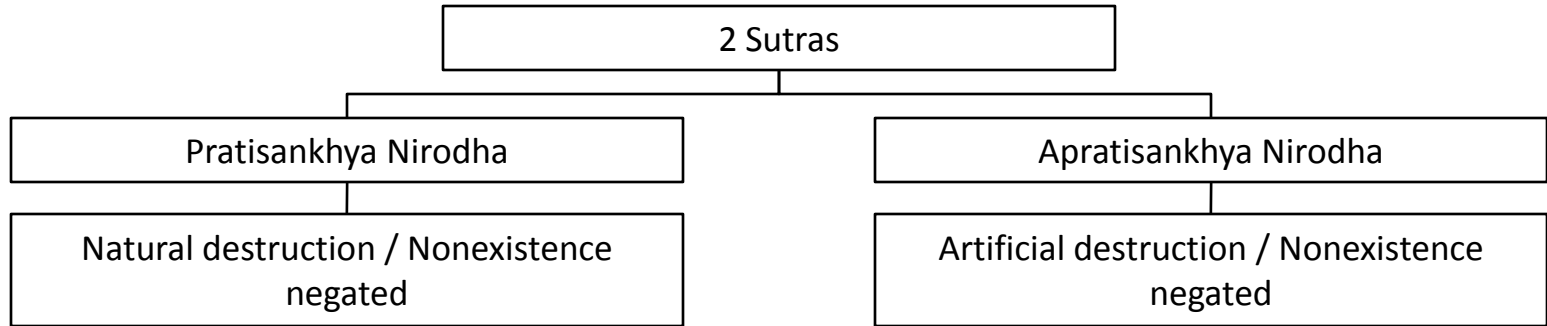
a) Dosha :

- Since there are logical fallacies.

b) Ubayata :

- In Either case, your system defective.

Kshanikam accepted	Sadhana Accepted
<ul style="list-style-type: none"> - Dosha - No destruction / No Sadhana required - Sadhanas not possible - Baudha Shastra Vaiyartham – Redundant - Pratisankhya Nirodha will not be there 	<ul style="list-style-type: none"> - Acceptance of Pratisankhya Nirodha - Means deliberate destruction of Samsara - Kshanikam gone, continuity of Samsara comes in



- What is left – Akasha - External nothingness.

Lecture 184

Vyasa :

- Refuting Hina Yana Buddhism, Sautrantika and Vaibashika.

1st Sutra 18 :

- Sangata / Samudaya Vada refuted.
- Creation born out of combination, of basic building blocks Paramanus.

2nd Sutra 19 :

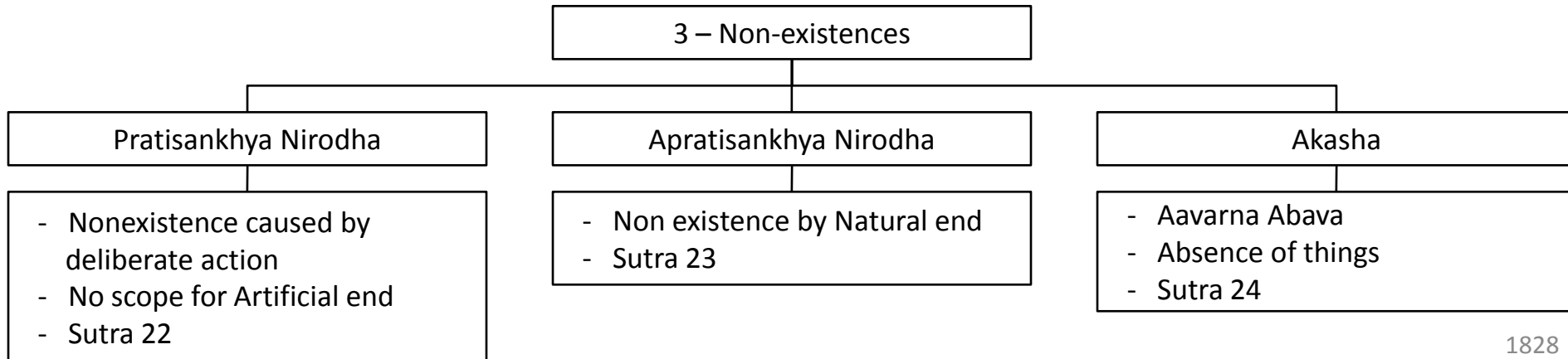
- Prateetya Samupatti Vada,
- Perpetuation of Samsara with 12 factors – Nidhanams, which move in cyclical form.

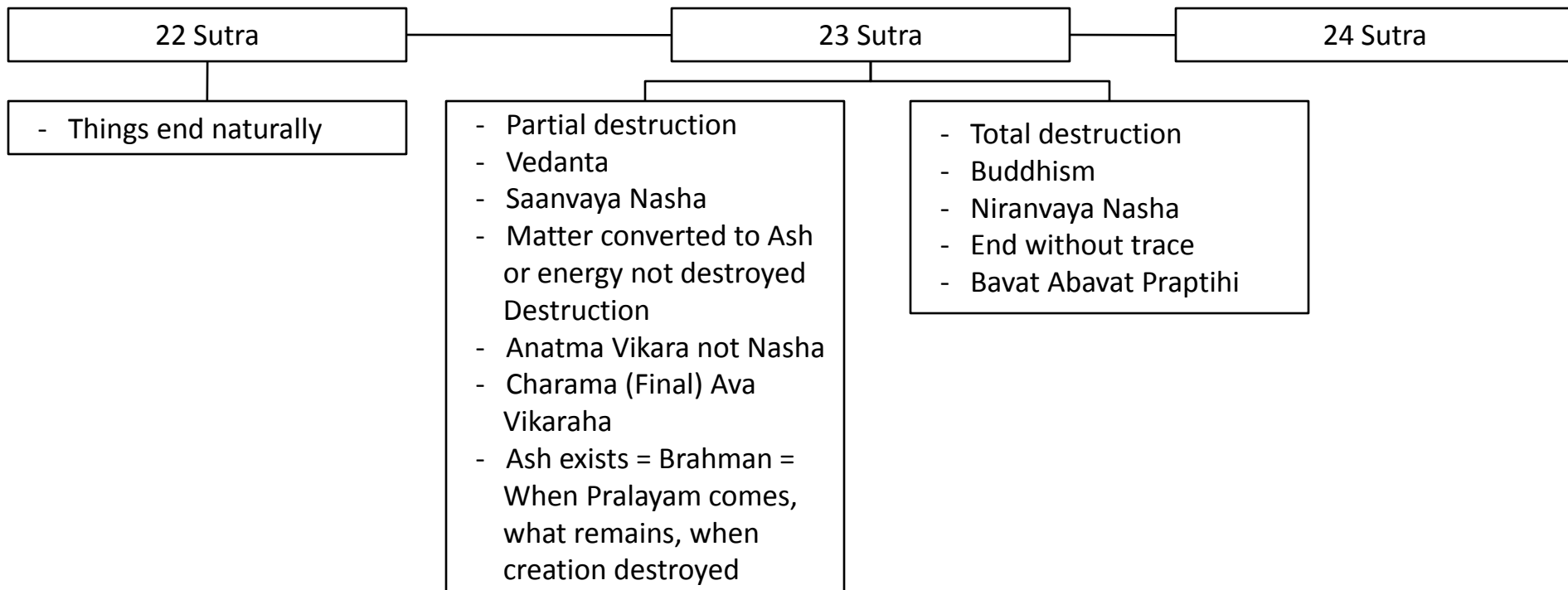
3rd 20th Sutra + 21st :

- Karya – Karana Sambanda Vada.
- Requires continuous inherence of Karanam in Karyam – which.
- Requires continuity - Impossible in Kshanika Vada.

4th 22,23,24 Sutras :

- Abava Traya Vada, there is 3 fold non existence.





- We are essentially Brahman = Ash – Symbolic Therefore, no total destruction.
- Saanvaya Nasha accepted. Since Niranvaya Nasha illogical, Aprati Dosha illogical.
- 3rd Abava = Akasha.

Definition :

- Absence of things = Akasha

आकाशे चाविशेषात् ।

Aakase chavisheshat

The cause of Akasa (ether) also not being different (from the two other kinds of destruction it also cannot be a non-entity.)[2 – 2 – 24]

General Analysis : Vyasa :

- 3rd Abava – Refuted same as 2 Abavas
- Extrapolate

Word Analysis :

a) Aviseshat :

- Being non different from 2 fold Abava as mentioned before, your contention untenable.

b) Akashes Cha :

- In the case of space also, not positive entity but negative entity – Absence of things.

c) Cha :

- In the case of space also - As in the case of artificial and natural end.

d) Aviseshat :

- A – Vishesha - Being non different , non destruction, identical.
- Panchami Vibakti - Because of 3rd Abava... same as 1st / 2nd Abava, Abavat Karya Vada illogical.

Shankara :

- Gives 5 Arguments

a) Sruti Pramana :

- Tasmat va Etasmat

Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyesa sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, Apana the left side, Akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Akasha born out of Brahman. Origination of Akasha.
- Bava Padartha - Brahman Karyatvat Gatavatu.

b) Akasha = Shabda Guna Ashraya :

- Each Guna located in one element.
- One Guna as its Vishesha Guna.
- Jalam - Rasa
Vayu - Sparsha
Prithvi - Gandha
Agni – Rupa
- One Guna, one substance left out Parishesha Nyaya, left out logic, Shabda – Akasha.
- If Akasha Ashraya, it must be positive substance.
- Abava can't be locus of property, locus of positive substance.
- Akasha = Bava Padartha, Shabda Guna Ashrayatvat - Jala, Agni, Prithvi, Vayu vat.

c) In Buddhist system there is a dialogue :

- What is Ashraya of Prithvi?.
- Jalam - Agni - Vayu – Akasha.
- If Akasha – Abava – Nothingness, it can't support anything.

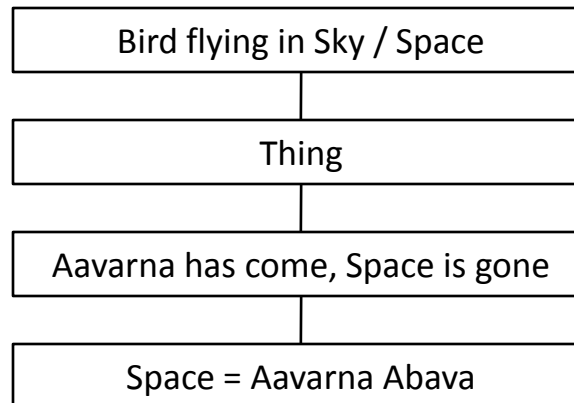
d) Akasha Avarna Abava – 'Nitya'

- Nitya is adjective – Viseshanam – Attribute - how can there be. Attribute for nothingness, non existent object
- For tall - Substratum required - Person / Stick.
- Akasha being endowed with Nitya attribute has to be Padartha.

e) Subtle, specific Argument - Definition of space :

- Aavarna Abava = Absence of things. Vastu, Padartha = Substance.
- How absence of things, Aavarnam - Thing.
- Presence of things - Removes space.
- Every object is Inimical to concealed space, displaces, removes space.
- Things concealing space called Aavarnam.
 - Covers Akasha
 - Covers Chair - No space in chair.

Example :



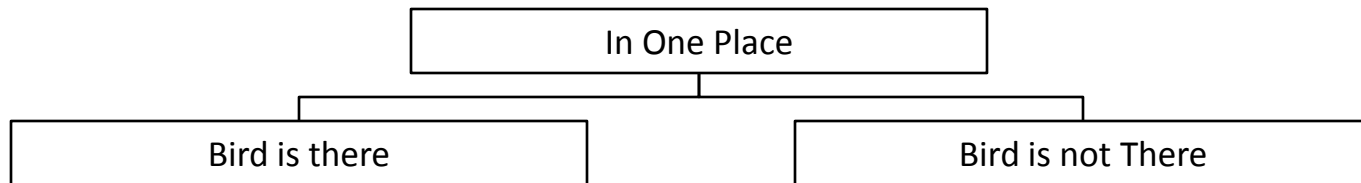
- Bird Bava negates Aavarna Abava. Once bird flies, space goes.
- If space gone, 2nd bird can't fly.

Buddhist :

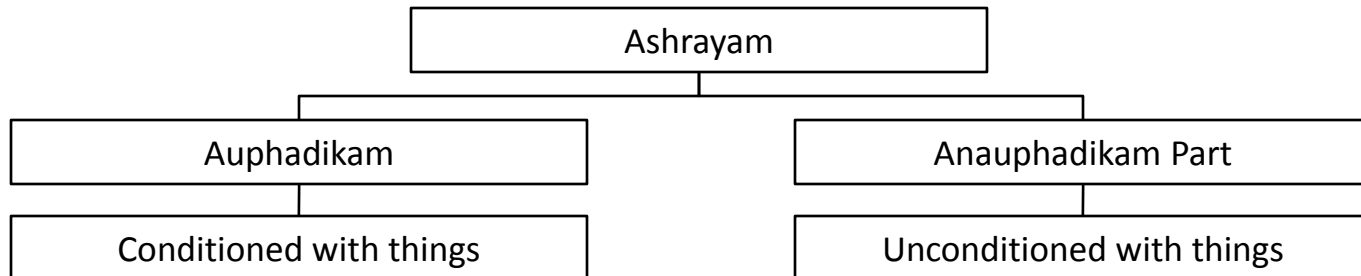
- In location of 1st bird Locus no. 1 - There is no Space.
- In location of 2nd bird locus no. 2 - There is space.

Shankara :

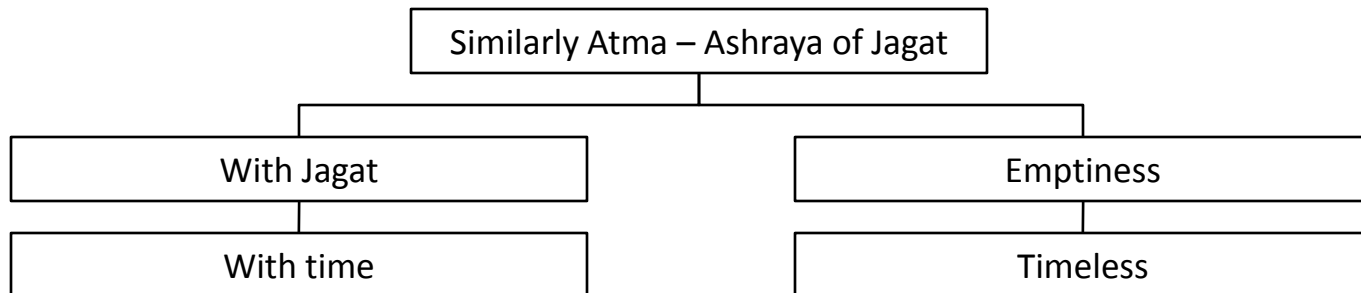
- Akasha is Ashraya of Aavarna Abava - Positive entity.



- Therefore Akasha is Bava Padartha, not Abava Padartha.
- Pakshi Pathanam argument, only one bird can fly in sky.



Interpretation :



Scientists :

- Space = Ether, elastic says Einstein - Bending due to gravity.
- Space is Bava Padartha, able to confuse people, Abava Traya Vada negated.
- 3 fold Non-existence - in verse 22, 23, 24

प्रतिसंख्याप्रतिसंख्यानिरो
धाप्राप्तिरविच्छेदात् ।

Pratisankhyapratisankhyanirodha
praptiravicchedat

Conscious and unconscious destruction would be impossible on account of non-interruption.[2 - 2 - 22]

उभयथा च दोषात् ।

Ubhayatha cha doshat

And on account of the objections presenting themselves in either case. [2 – 2 – 23]

आकाशे चाविशेषात् ।

Aakase chaviseshat

The cause of Akasa (ether) also not being different (from the two other kinds of destruction it also cannot be a non-entity.)[2 – 2 – 24]

- Avastu = Abava = Nirupakyam = Avastu (Technical word of Buddhist)
- That which can't be talked, postulated, Can't say it is, is not there.

Sutra 25th :

अनुस्मृतेश्च ।

Anusmritescha

And on account of memory the things are not momentary. [2 – 2 – 25]

- Kshanikatva Vada Nirasa.
 - Refutation of Momentariness, object and subject both Momentary.
 - Bokta and Bogya
 - Experienced and Experiencer
 - Observed and Observer
 - Known and Knower
- } Momentary - 2 Levels

Sutra 21 :

- Yaugapahyam - Momentary object negated if they, accept Karya Karana Sambanda.
- Kaarana inheres Karyam, Inherence makes a thing Karanam.
- Clay inheres all pots, gold inheres all ornaments.
- Karanam status presupposes, Inherence = Continuity.

Argument No 1:

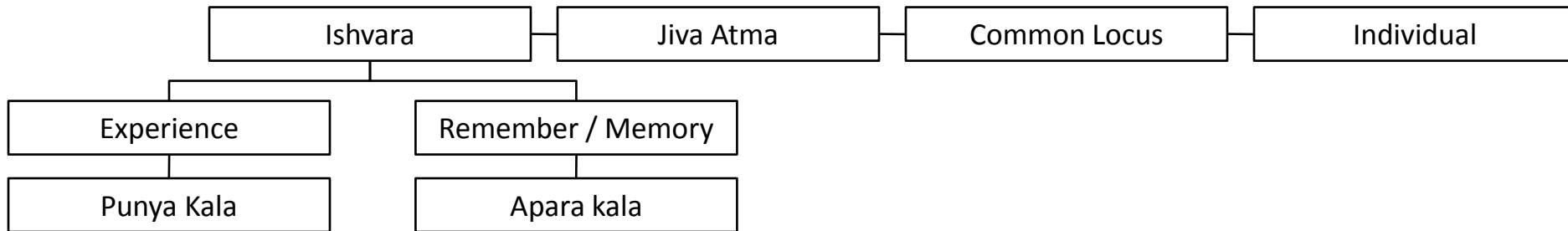
- For Shanikatvam at objective level Momentariness of நான், Experiencer, subject illogical.
- Existence of memory proves, continuity of some entity, person.
- Memory preceded by Anubava. Can't remember what is not experienced.
- Whatever you experience can't remember.
- Yatra Yatra Smriti, Tatra Tatra Anubava Poorvakatvam.

a) Remembrance requires experience :

b) Memory and Experience :

- Can't be, simultaneous one after another.
- Non Simultaneity of Smriti and Anubava proved.
- 1st experience - Anubava, 2nd Smriti – Memory.

c) Memory and experience should have same locus :



- Accept common locus - Ishvara - Jivatma.
- Reflected Consciousness - For past experience and present memory.
- If no common locus, no memory Common locus of experience and Rememberer.
- Kshanikatvam gone, can't say Experiencer 'x ' / Rememberer 'Y'.
- Not newly born. Amsmriti – Logic.

Word Meaning :

a) Anusmriti – Cha :

- Because of memory also, Kshanika Vada illogical. Momentariness.

Significance :

a) Anusmriti cha :

- Anubava Janya Smritihi.

- Memory born of past experience, indicates continuity of individual.
- Because of experience based memory.
- Momentariness negated by Karya, Karana Sambanda principle in sutra 21.

b) Cha :

- Another reason.
- Shankara gives one more reason.
- Pratya Bigya Balat, Kshanikatvam Nirastvam.

Pratya Bigya :

- Recognition, how it proves continuity and disproves Momentariness.

Lecture 185

- Vyasa refutes Hina Yana Buddhism, Sarva Astitva Vada.
- Sarvam Kshanikam Vada, Subject and Object Kshanikam.

Reasons :

- Samudaya, Prateetya, Karya - Karana Pratisankhya, Apratisankhya, Akasha.

Sutra 26th :

नासतोऽदृष्टत्वात् ।

Nasato'drishtatvat

(Existence or entity does) not (spring) from non-existence or non-entity, because it is not seen.[2 – 2 – 26]

- Momentariness of subject observer negated.
- Subject has to be continuous entity, can't be momentary.

Main Reasons :

- Anusmrite - Anubava Janya Smriti one condition.
- There must be continuous entity, who experienced and who remembers.

Experiencer	Memory Rememberer
Past Kala	Present / Future Kala

- 2 Times - Bhinna Kalikam.
- Experiencer identical with Rememberer. Ashraya is continuous entity.
- Locus of past experience and future memory identical.
- Pratyabigyanam.

Different From

Pratyaksham

Smrithi

Pratyabigya

Direct Cognition

Recollection

Recognition

- Object in front for experience
- Fresh knowledge
- 1st Time Experience
- Contact of object involved
- No Memory
- Indriya Samproyoga involved

Cognition

- Sensory contact
- No Memory

Recollection

- Smrithi
- Remembrance of object
- Accessing from Archive
- No sensory Contact

Recognition

- Cognition and memory
- Person in front and Remember same old man
- Continuity of object proved
- That is this Past Memory – Direct perception present
- Meeting 2nd Time person.
- Recognition not recollection, not cognition

- Recognised object = Existed in past and exists in present.
- Recognition proves continued existence in Vedanta.
- Continuity destroys theory of Kshanikatvam, Pratyabigyanam – Is Pramanam for Sthairyam, Sthirata, continuity, Anuvritti (Recognition) of object.
- Pratyabigyanam is Pramanam to prove continuity of object and subject.

Expressed as :

Soyam	Sahat Vriksha
<ul style="list-style-type: none">- This Ayam- Object now	<ul style="list-style-type: none">- That- Remembering

- In between I didn't see the tree. For continuous existence, continuous perception not required.
- Memory = Time 1, Perception = Time 2.
- Pratyabigya = Pratyaksha Pramanam.
- Sureshvaracharya Vartikam on Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रयाभद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥७॥

Baalya Adissvu Api Jaagrad Aadissu Tathaa Sarvaasvu Avasthaasvu Api
Vyaavrttaasvu Anu Vartamaanam Aham ityi Antah Sphurantam sadaa I
Svaa Atmaanam Prakattii karoti Bhajataam yo Mudrayaa Bhadrayaa
Tasmai Shrii Guru Muurtaye nama idam Shrii dakssinamurtaye II 7 II

Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence. :
During Boyhood and Other stages of Life (Youth, Old age etc), during Waking and Other states (Dreaming, Deep Sleep, Turiya etc)
and Similarly in All Conditions... The Atman Always Shines as the "I" Within, Free from All Conditions but at the same
time Present in All Conditions, The Inner Guru Awakens this Knowledge of One's Own Atman to those who Surrender to Him; this
Knowledge which is represented by the Auspicious Cin-Mudra, Salutations to Him, the Personification of Our Inner Guru Who
Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 7]

- Pratyabigya Pramanam for continuity of a thing for proving.
- Basasya Tasya chit Poorvam, object experienced in the past.
- Basamanasya Sampratam - same object present now.
- Soyam Iti Anusandanam, connecting past and present through Soyam - Past Kala.
- Anusandanam – Sandha - to connect, Pratyabigya Munchate.
- Pratyabigya used to refute, Shanika Vada of objective world.

Buddhist :

- Pratyabigyanam need not prove continuity as Pramanam.
- It is a Branti, not object continuously existing.
- In case of Pratyabigya - 2nd object looks exactly as 1st.
- Soyam Swami – Experience similar swami.

Soyam is Delusion :

- Every moment 2 new Swamijis - Seen!
- Past and present similar – Sadrushyam continuity is delusion, generated in mind because of similarity.

Example :

- Flame not continuous

1st Flame :

- From 1st drop of oil.

2nd Flame :

- From 2nd drop of oil.
- Flame dying and being born, oil depleted = Pramanam, Continuous flame – Branti – Illusion – confusion.
- Objects have seeming continuity.

Shankara :

- Who is recognising similarity, between past and future flame?
- To talk about continuity, subject has to be continuous.
- One who talks about similarity must, have experienced past and present.
- Subject who talks about similarity must be continuous.
- Sadrushya Srishti requires Sthira - Subject. Pratyabigya not Branti - No reason to establish.
- To establish Branti there must be, future Pramana to negate knowledge.
- Nisheda Pramanena Eva Branditvam Tishtati.

Rope Snake :

- Later snake negated by Pramanam.
- Pratyabigya must later be negated if Branti. Therefore object and subject is continuous.
- How you prove continuity of subject?
- Subject also object of Pratyabigyanam, World and I am recognised.
- Same person of yesterday wakes up today.
- You yourself are object of Pratyabigyanam.

Subject	Object
<ul style="list-style-type: none">- Presented as Soham- Balyadishu	<ul style="list-style-type: none">- Recognised in form of Soyam

- Self = Aham is continuous entity = Atma.
- Atma = Nitya Chaitanyam Natsu, Kshanika Chaitanyam.
- Soyam Pratyabigyana Vishaya Sthairya Siddhi.
- Soham Pratyabigyama Atma Sthairaya Siddhi.

Soyam Pratyabigya	Soham Pratyabigya
<ul style="list-style-type: none">- Proves continuity of object- Relatively continuous both continuous	<ul style="list-style-type: none">- Proves continuity of Subject- Eternally Continuous

- Kshanika Vada Asadhu

नासतोऽदृष्टत्वात् ।

Nasato'drishtatvat

(Existence or entity does) not (spring) from non-existence or non-entity, because it is not seen.[2 – 2 – 26]

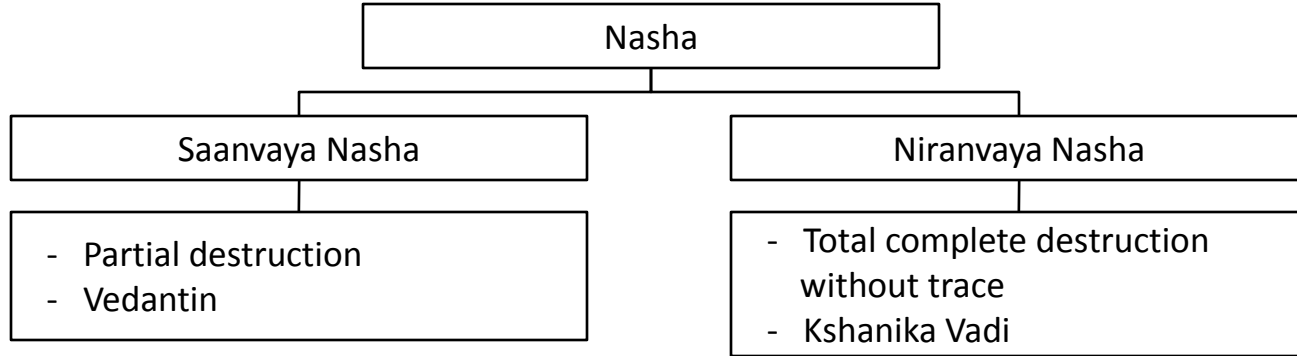
- Sutra 25, 26, 27 Refutes Momentariness.
- Shanika Vada Nirasha

a) Anu Smriteshcha :

- Negates subject Kshanikatvam.

b) 26 + 27 Sutra :

- Negates object Kshanikatvam.
- Every moment, new object created.



Gita :

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टो ऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

The unreal has no being; there is no non-being of the real; the truth about both these has been seen by the knower's of the truth (or the seers of the essence). [Chapter 2 – Verse 16]

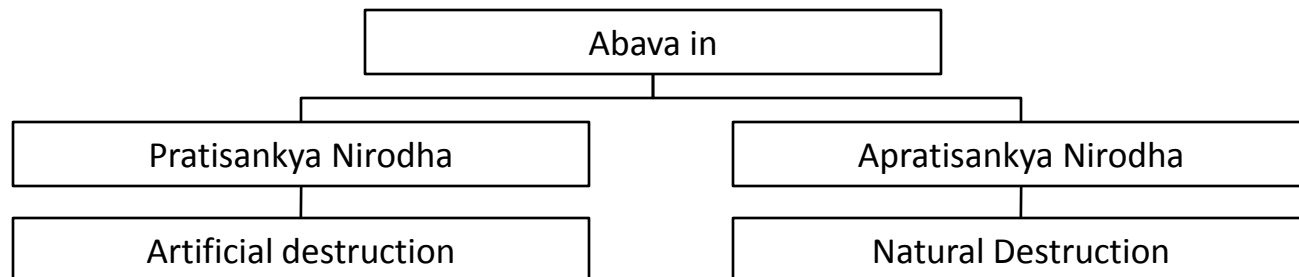
- Sataha Atyantika Nasha, It is totally destroyed.

Vedantin :

- Matter not totally destroyed, destruction is going back to potential.
- Condition - Superficial configuration.
- Change - Essence continues.
- We say Saanvaya Nasha, they say, Niranvaya Nasha.
- Object destroyed totally, nothing remains. New object Created.

Vastu No. 1	Non - Existence	Vastu No.2
- Destruction	Atyantika Abava	- Generated out of Nothingness because no.1 destroyed

- Nothing in intermediary gap.
- From nothingness of gap, Pradvamsa Abava of 1st object is Karanam for 2nd Thing.
- From posterior non existence of 2nd thing, object 2 created.
- Things created out of Nothing. Abavat Bavot Utpatti is Kshanika Vada.



- Abavat Bavot Utpattihi, Primary defect - Anubava Virodha.
- Never experienced Abavat Bavot Utpattihi.
- Vyasa = Anubava Virodat, Therefore Kshanika incorrect.

Word Analysis :

a) Na :

- Nasato - Na - Asataha, Nasa - Na – Asataha, Na – Nothing Arises.

Asataha :

- From Nonexistence, Because – Adrishtatvat – Not seen by us.

Word Analysis :

a) Na :

- Na Utpadayet, Nothing originates, Arises, born, negation of new Padartha.

b) Asataha :

- From Non existence Buddhist does not explicitly say : things born out of Nonexistence.

Vedantin :

- How Kshanika Vada implicitly says, Abavat Bavot Utpatti?

Object 1	Nothing	Object 2
<ul style="list-style-type: none">- Destroyed- Moment 1- Nothing remains	<ul style="list-style-type: none">- Intermediate Nonexistence	<ul style="list-style-type: none">- Born out of Nothing, intermediate Non existence.

- Pratisankhya - Apratisankhya Nirodha, Adhrishtatvat - Reason for negating – Not Punyam Papam.
- Pratyaksha Pramana Abavat.
- Abavat Bavot Utpatti – Never experienced by us.

Bashyam :

- Na Abavat Bavot Utpatti Out of nothing, nothing can originate.

Sruti :

- Katham Asataha Sat Jayate.

How sat born from Asat?

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् तद्वैक
आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः
सज्जायत १

*Sad eva, saumya, idam agra asid ekam evadvitiyam, tad
dhaika ahuh, asad evedam agra asid ekam evadvitiyam, tas
mad asatah saj jayata. ॥ 1 ॥*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non- existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

- Can't quote dharma to buffalo. Can't quote Sruti to Buddhist.

2nd Argument :

- If Abava caused by previous object then nonexistence is cause for next object.

Why particular cause, particular effect comes?

- Curd - Milk, Mango Seed - Mango tree.
- In Kshanika Vada, particular Karanam, does not contribute to particular Karyam - Karanam goes away.
- Total Nashaha, what is difference in Abava caused by mango seed / Coconut seed destruction.
- Both nothing, no difference.

Defect :

- Vishesha Upadana Grahana Asambava Dosha.
- Person should not take, particular material for production of particular object.
- What you require is only, Abava caused by destruction.
- Break pot – Get Milk and Child.

3rd Argument :

- If Abava is cause for next object, Purva Kshana Pada Abava is cause for Uttara Kshana Padartha Abava.

- Cause will be inherent in effect, Karyam Karye Anuvartante.
- Pradvamsha Abava cause of Uttara object.
- Abava caused by 1st object - Cause of next object.
- If Abava is cause, next object will have inherence of Abava.
- If Abava is Anuvrittam, you will experience every object as asat, non existent.

Our Experience is :

- Pot is, chair is, table is, in Kshanika Vada, Our experience will be... Pot is not, Chair is not, Glass is not, Consciousness is not...
- Asan, Asan... Abavasya Anuvritti Abava.

4th Argument :

Baudha :

- If Karanam does not get destroyed, how can there be production of Karyam?
- Destructible object can never be a Karanam.
- If destruction is Karanam how Sthira, Kutasta Atma is Karanam?

Shankara :

- Sthira Padartha alone can be Karanam.
- Karanam has to continuously, exist in and through Karyam = Definition.
- Clay must be before production of pot, inherent after generation, exist after destruction.

Brahman :

- Before, during, in the end.
- Pure existence, consciousness, Anantha.
- Exists before, during, after body dies, being Karanam of body / world.
- Karanam must be Anuvarta Mana.

Production of Karyam / Body :

- Superficial Avasta bheda only, configuration Bheda.
- Karanam should continue in future.
- Gold - Sthira Pragya - Yatho Abaranam Jayate...
- By Tapas gold bought, changing configuration – Not Karanam.
- Changeless substratum ocean – Alone Karanam for waves.
- Gold – Karanam - Not lump form. Gold inherent in all Avastas.
- Kshanika Padartha not Karanam, only Sthira Padartha is Karanam.
- Last Sutra of Adhikaranam.

Sutra 27 :

उदासीनानामपि चैवं सिद्धिः ।

Udasinanamapi chaivam siddhih

And thus (if existence should spring from non-existence, there would result) the attainment of the goal by the indifferent and non-active people also. [2 – 2 – 27]

General Analysis :

- Abavat Bavot Utpattihi - Refuted again.

Supportive Argument :

- Kshanika Vadi indirectly implicitly saying - Abavat Bavato Utpattihi not explicitly.
- If this is universal law, every one can accomplish everything without effort.

Udasina Siddhi :

- No Rice... Rice comes out.
- Suddenly children come out - No children at home.
- Blank cassette - Pop songs pop off.
- Sleep - Get Brahma Vidya – Moksha - Refute Buddhist.

- Lazy can accomplish, no success in work, effort..
- Don't you feel laughing at your theory?

Word Analysis :

a) Evam Cha :

- In such a case

b) Udaseenam Api :

- Even inactive ones

c) Siddhihi :

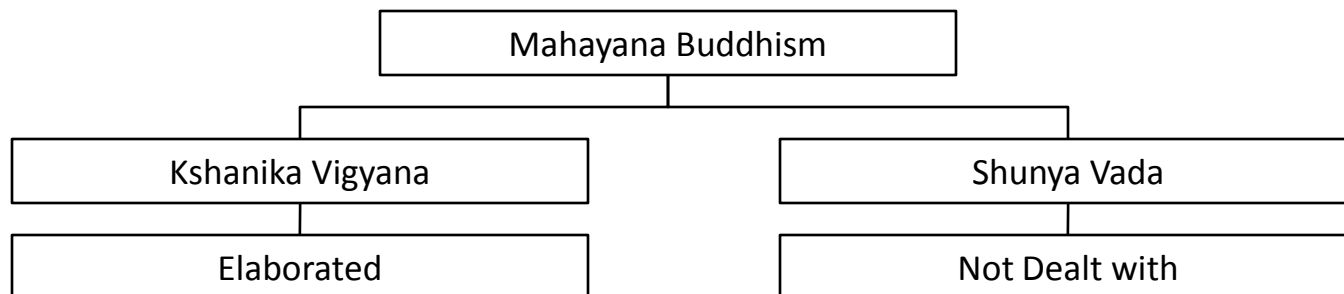
- Accomplish things.

Significance :

a) Udaseenam :

- Inactive with plenty of Abava. Material Cause = Plenty of Abava.
- Abava of effort, Jnanam, Pravirthi, Ichha, Upadanam.
- Inactive will accomplish in your theory of Karanam.
- Sarva Astitva Vada of Buddhism over - 'Object and Subject'
- Kshanikam over – Hina Yana over.

Next :



Sutra 27 :

उदासीनानामपि चैवं सिद्धिः ।

Udasinanamapi chaivam siddhih

And thus (if existence should spring from non-existence, there would result) the attainment of the goal by the indifferent and non-active people also. [2 – 2 – 27]

- Samudaya Adhikaranam Over.
- Sankhya, Yoga, Nyaya, Veiseshika.

Purva Mimasa :

- Samanvaya negated Brahma Sutra

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 - 1 - 4]

Tu :

- Refutation of Purva Mimamsa 5 Astikas refuted.
- Uttara Mimamsa – Vedanta = 6th Astika Vada.

Nastika :

- Buddhism - 4 categories, dropped to 3 categories.

3 Categories of Buddhism

- Ubaya Jnana Artha Ubaya Astitva Vada
- System accepts knowledge and object of knowledge
- Artha
- Vishaya
- Accept subject and object
- Negated in Samudaya Adhikaranam

- Jnana Artha Ubaya Nastika Vada
- Does not accept subject and object

- Jnana Artha Astitva Vada
- Intermediary
- Accepts only subject and not object
- Similar to Advaita

Samudaya Adhikaranam :

- Sarva Astitva Vada = Hina Yana Buddhism.
- Ubaya Nastitva Vada, Vyasa does not negate = Shunya Vada.
 - Nothing exists
 - Purva Pakshi doesn't exist, Ignored / Not considered.
- Eka Astitva Vada – Jnana Matra Astitva.
- Vada - No objects other than knowledge, No objects other than cognition, perception

नाभाव उपलब्धेः

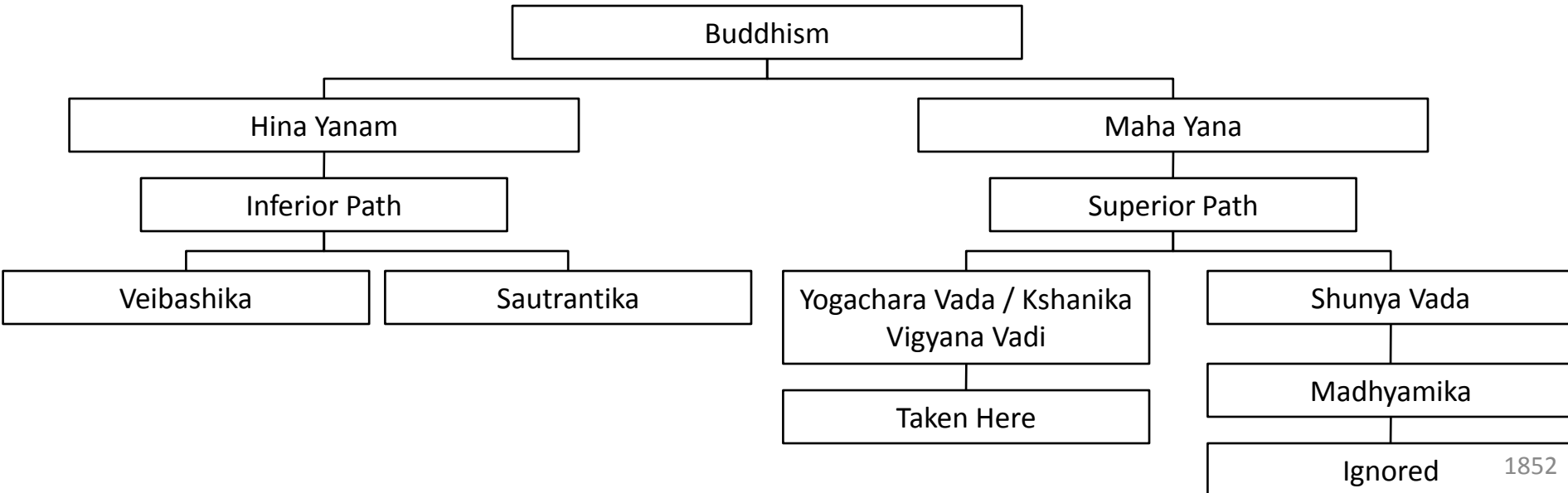
Nabhava upalabdheh

The non-existence (of eternal things) cannot be maintained; on account of (our) consciousness (of them).[2 – 2 – 28]

- 5th Adhikaranam, 28 – 32 - 5 Sutras.
- Abava Adhikaranam - 1st prominent word Abava, NA 1st word.
- Jnana Matra Astitva Vada.
- This philosophy has different names, Kshanika Vigyana Vada, Vigyana Vada, Jnana Matra Astitva Vada.
- Only knowledge - No object. Vigyana - Eka Skandha Vada not Pancha Skandha - Constituting individual.
- One of the Skandha was Vigyanam.

Other Skandas :

- Rupa, Samskara, Veda, Samanvaya, Skandas not accepted.
- Only one category of knowledge.
- Yogachara Matam, Yoga and Achara.



- Refuted in Previous Adhikaranam.
- No object other than Kshanika Vigyanam, No external world other than Vigyanam.
- Knowledge – Ghata Jnanam – No Ghata Padartha outside you.
- No external object and But only internal knowledge.
- Only Ghata Jnanam - No external pot.
- Only perception, Jnanam alone exists. Perceived knowledge does not exist.

What is nature of perception? Momentary

- Turn eyes outside house – One Jnanam.
- Turn eyes inside house – Another Jnanam.
- Infinite Jnanam exists for one Kshanam. Illusion of seeing pot, cloth, Man.
- Flow of infinite momentary cognitions is Reality = Atma. Nothing other than Atma.
- Similar to Vedantin is their theory.
- No world other than Atma, Vedantin accused as disguised Pradhana Baudha.

Buddhist	Advaitin
<ol style="list-style-type: none"> 1) Atma = Flowing Cognition 2) Mistakes thoughts as Kshanika Vigyanam <ul style="list-style-type: none"> - Jada Vritti Mistaken as Vigyanam - Vigyana = Vritti = Thought - Thoughts Momentary, hence he says Vigyana Momentary - Thoughts flowing is Kshanika Vigyana Flowing - Param Para of Momentary thoughts taken as Param Para of Kshanika Vigyanam no external objects - No objects other than thoughts 3) His Vigyanam = Thought <ul style="list-style-type: none"> - No object outside, other than Vigyanam - Only pot, tree, man thoughts - No objects other than mind - No world other than mind. Mind alone is there 4) Yoga Chara Matam : 3 steps <ol style="list-style-type: none"> a) No world other than Kshanika Vigyanam b) No world other than thoughts c) No world other than Mind. 5) You see, Therefore there is object <ul style="list-style-type: none"> - Mind perceives therefore, there are objects 6) Objects are mental projections <ul style="list-style-type: none"> - Mind sees, entertains thought. Therefore there is object perception - There is no world other than thoughts, Vritti - When I turn behind, Krishna picture comes. - Mind sees, therefore object is. 7) World is mental projection, Pratibasika Satyam like Dream 	<ol style="list-style-type: none"> 1) Atma = Nitya Chaitanyam 2) Thoughts are inert <ul style="list-style-type: none"> - Become live because of Chaitanyams reflection on them - In Jada Vritti there is Chidabasa - Reflected Consciousness - Because of Chidabasa, Jada Vritti is Glowing, Sentient - Thought = Modification of Mind 3) Advaita Accepts external world other than thoughts. <ul style="list-style-type: none"> - World not projection of our Mind - World exists separate from our thoughts, and mind 4) No world separate from Atma – Nitya Chaitanyam, Eternal all pervading consciousness. <ul style="list-style-type: none"> - There is a world separate from my mind. - When my mind destroyed, world continues. - We never say there is no world other than mind 5) There is an object therefore mind sees 6) Object is, therefore mind sees <ul style="list-style-type: none"> - External object is not mental projection - It is projection of Nitya Vigyana Brahma Chaitanyam <p>Dakshinamurthy Stotram :</p> <ul style="list-style-type: none"> - Maya Kalpita Desha Kala Kalana(Verse 2) - World is Atmas projection - Even without mental projection, external world exists. - Visishta Advaitin and Dvaitin not Understood these differences - World never our mental projection. <ol style="list-style-type: none"> 7) External world not mental projection, World is Ishvara Srishti, Vyavaharika Satyam.

बीजस्याऽन्तरिवाङ्कुरो जगदिदं प्राङ्गनिर्विकल्पं पुनः
मायाकल्पितदेशकालकलना वैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥२॥

Bijasya Antar Iva ankuro Jagad idam Praangga nirvikalpam Punah
Maayaa kalpita Desha Kala kalana vaicitrya citrii krtam I
Maayaavi iva Vijrmbhayaty api mahaa yogi iva yah Sve chayaa
Tasmai shri guru murtaye nama idam shri daksinaamurtaye II 2 II

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again as Space and Time , and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Maha yogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when He comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]

- In this Adhikaranam, Vyasa is going to establish there is world other than thoughts .
- In Advaitam sometimes, world presented as mental projection as Temporary.
- Teaching not ultimate Siddanta.
- Understand world as Atma's projection.

Mandukya Karika :

- Chitta Spandanam Mevedam Grahya Me Dvayam.
- External world Chitta Spandanam, looks like Yogachara Matam.
- There, take Chittam as Chaitanya Spandanam.
- To avoid Yogachara Matam Chittam taken as Chaitanyam.
- World not projection of mind. World exists separate from mind.
- World and Mind does not exist separate from Atma.

- Mind and World have separate existence, both Vyavaharikam.
- Both do not exist separate from Paramartika Nitya Chaitanya Atma.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpana Drshyamana nagari tulyam nija antargatam
Pashyan aatmani mayaya bahir ivo dbhutam yatha nidraya I
Yah saksat Kurute prabodha samaye Sva Atmanam Eva Advayam
Tasmai shri guru murtaye nama idam shri daksinamurtaye II 1 II

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Nija - Not mind but Atma, World exists within Atma.
- World born, rests, dissolves in me Chaitanya Atma, not mind.

Kshanika Vigyana	Nitya Vigyana
<ul style="list-style-type: none"> - Mind - YogaChara 	<ul style="list-style-type: none"> - Atma - Advaitin

This Adhikaranam :

- There is a world separate from mind.
- General introduction to Adhikaranam till now.

General Analysis :

1st Sutra :

- Purva Pakshi not mentioned - Vyasa refutes Kshanika Vigyana / Yogachara.
- Don't say world is an illusion / Maya. Illusion is mental projection.
- World not illusion - It is Ishvara Srishti - Exists separate from mind.
- Why we say, world is there, because it is really experienced outside the mind?
- Pratyaksha Pramanatvat, Pratyaksha reveals world separate from mind.
- Pratyaksha Pramana never proves world is different from Atma or not.
- Go to Shastra for that.

Debate here :

- Is world existing separate from Mind or not?

Another Debate :

- Is world existing separate from Atma? Dealt in tad Ananyatra - Adhikaranam.
- World separate from mind, thought – Pratyaksha Pramanam.
- Everyone asking from mind standpoint, they don't know Atma.

Shankara :

- W.r.t. Mind, world real, world outside, has separate existence.
- World unreal, Mithya, only w.r.t. Paramatma Chaitanyam.

Word Analysis :

a) Abava :

- Non existence of objects

b) Na :

- Can't be established

c) Ubalabdahe :

- Because of their experience.

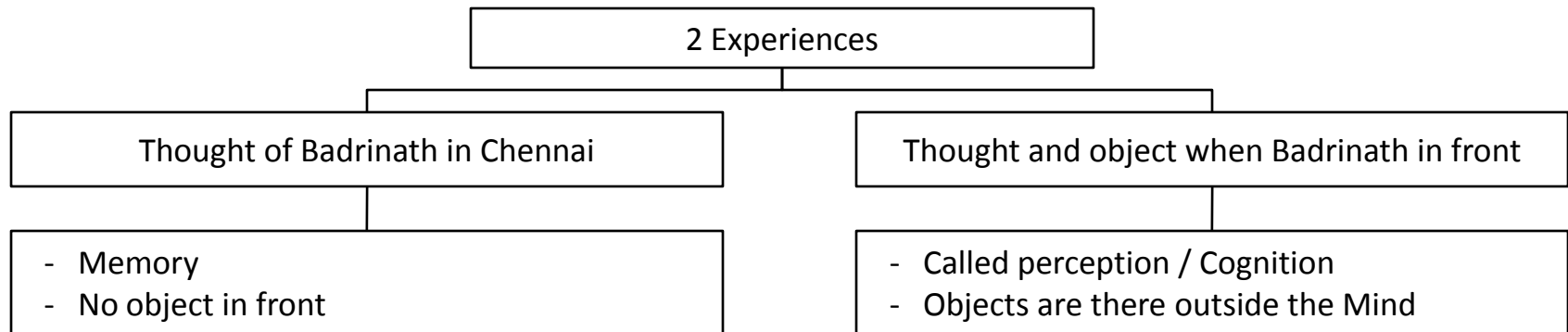
Significance :

a) Na :

- Yogachara can't establish.

b) Abava :

- Absence - Nonexistence of objects separate from my mind.
- What type of Abava?
- No objects separate from mind. What is the reason?
- Because of Pratyaksha Pramanam, our Anubava Pramanam.
- Everyone knows there is an object other than thought.
- No one confused between internal thought, memory and object.



- If no objects outside mind, I won't be working for them.
- Ice cream / Idli not mental projection... All run after food.

Advaitin :

- All of us existing in Chaitanyam, Buta Yonim, but world exists outside my mind.
- In Vyavaharika Drishti, I means mind, you are the mind, you are outside my mind.
- Advaitin mistaken as Yogachara.

Both say :

- Vigyanam alone is reality. Bahya Prapancha is not there.

Bahyam :

- 1) Objects different from knowledge, Jnana Vyatirikta Padartha Asthi.

- Jnanam inherent in and through all perceptions.
- In pot Jnanam, Vriksha Jnanam, Manushya Jnanam,

One thread Anuvrittam, inherent Sutravat continues = Jnanam.

Jnanam	Exclusive Object
<ul style="list-style-type: none"> - Anuvrittam - I Am - Reflected Consciousness - Inherently Present 	<ul style="list-style-type: none"> - Vyavrittam - Coming and going objects - Subject to arrival and Departure - Thought of objects - Ghata – Pot - Pata – Cloth - Mata – Room - Tatastha - bank of River - Mutually exclusive - If one is there, other is not

Law :

- ‘ That which is changeless, is different than Vyavrittam “Changing “

Jnanam	Vyavrittat
<ul style="list-style-type: none"> - Inherent Sutram - Thread - Anuvrittat - Anvaya 	<ul style="list-style-type: none"> - Objects - Flowers - Different - Vyatireka

Panchadasi : Chapter 1 :

Consciousness	World
<ul style="list-style-type: none">- Jnanam- Anuvrittam- Anvaya- One Non arriving, Non departing Consciousness Common to all- Permanent- Real- Satyam	<ul style="list-style-type: none">- Jagrat, Svapna Prapancha Comes and Goes- Impermanent- Unreal- Mithya

2nd Argument :

- Knowledge – Objects – Different

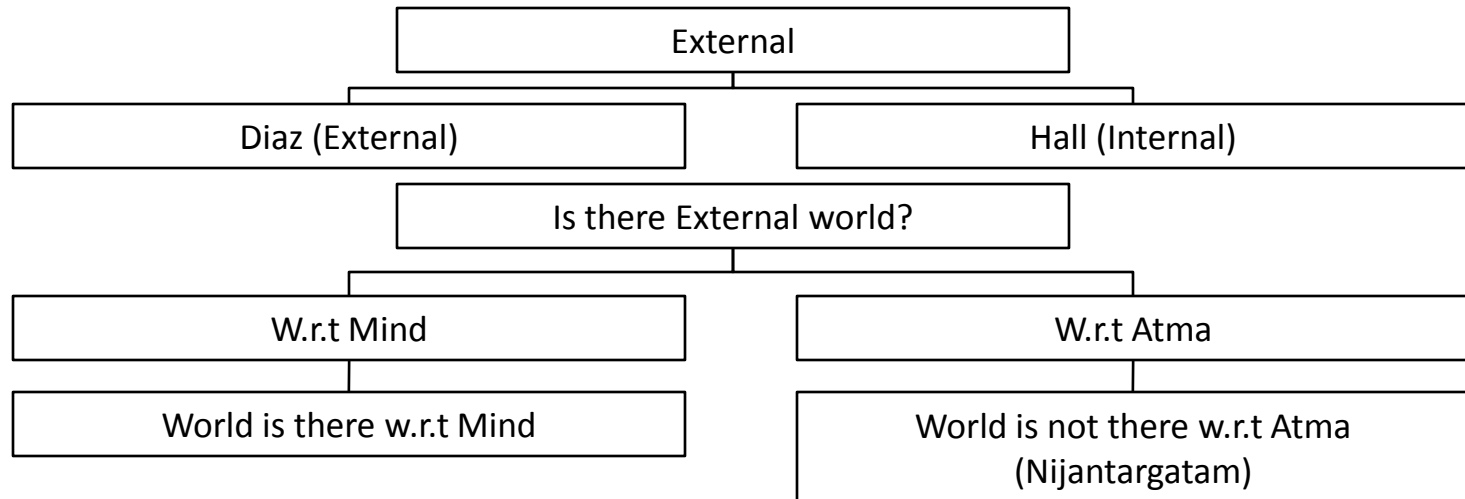
Dialogue with Yogachara :

Yogachara / Purva Pakshi / Mahayana	Hinayana
<ul style="list-style-type: none">- No external world, other than, external to mind- No world other than mind and thoughts- Jiva Srishti <p>1st Argument :</p> <ul style="list-style-type: none">- You don't have logical proof for existence of World- World Param Anu not logical- No proof for perception of the world whether world is Param Anu or Combined - Samudaya	<ul style="list-style-type: none">- There is world other than thoughts and Mind- Ishvara Srishti- Param Anu Samudayatva Jagat- Prithvi / Jala Paramanu's Join together = World <p>Veiseshika :</p> <ul style="list-style-type: none">- Nitya, Param Anu <p>Sutrantika :</p> <ul style="list-style-type: none">- Boondi, Kshanika,- Param Anus invisible atoms- Collection does not exist separate from individual <p>Group :</p> <ul style="list-style-type: none">- Kshanika only with reference to individuals- 'Group word does not exist separate from individuals- No World other than Param Anu

5th Adhikaranam – Abava Adhikaranam :

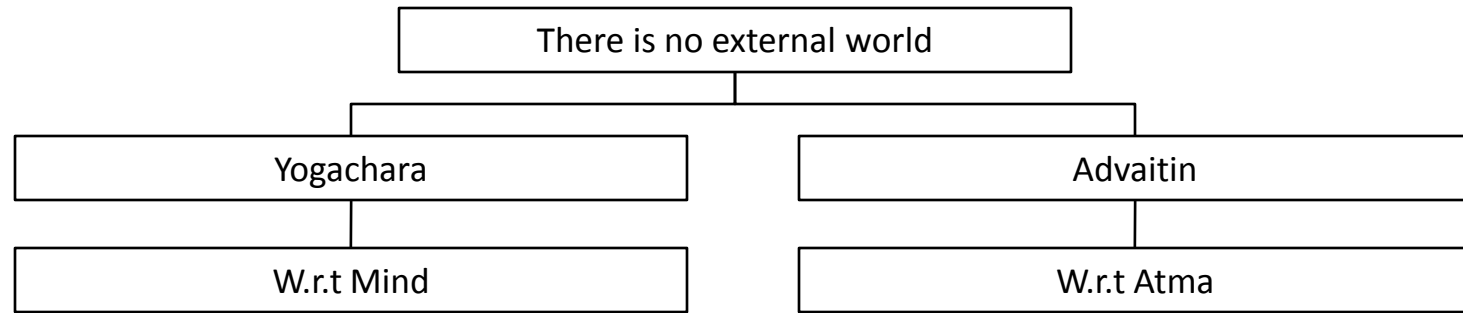
- Vyasa refutes Kshanika Vada, branch of Mahayana Buddhism.
- Vigyana Vadi / Yogachara / Jnana Matra Astitva Vada.

Yogachara	Vedanta
<ul style="list-style-type: none"> - Flow of Cognitions is world - Vritti Jnanam – Thoughts - Legitimate reason thought sentient because of Reflected Consciousness – Substratum - Spark of Consciousness, Glow of Consciousness, flow of Consciousness = Teijasa - No object other than thought – Mind - World = Mental projection similar to dream - There is no external world w.r.t. Mind 	<ul style="list-style-type: none"> - Nitya Vigyanam Chaitanya Atma Asti - Vigyanam = thought - Anitya Vigyanam = thoughts - There is world and mind – Samana Satta Padartha - Same degree of reality - No world other than Consciousness - Consciousness is different from mind - Na Abava - Absence of External object is not correct - There are objects - External = Relative world



- There is external world w.r.t Mind

Both Use Words :



Bashyam :

- Dialogue of Yogachara and Advaitin.

Yogachara Mahayana tells Hinayana :

- Bahya Prapancha Nasti Anubavatvat.
- You say there is external world combination of Kshanika Param Anu, momentary atoms.
- Atoms are dimensionless entities, invisible.
- Param atoms Sangata = Samudaya = Universe.
- Universe not new entity produced out of Paramanus.
- If new items, it becomes Nyaya philosophy.
- Param anus come together = Universe, no universe other than Paramanus.
- One Param Anu – Dimensionless
- 2nd Param Anu – Dimensionless
- Samudaya combination also is dimensionless, invisible - Will not become visible Param Anu.
- Invisible gas and Invisible gas = Mix not visible gas.
- Can't explain Param Anu Samuha = Universe.

Vedantin Answer :

a) Bahya Prapancha Asti - Why?

- Pratyaksha Paramana Anupalabdat, can't negate anything revealed through Pramanam.
- Pratyaksham proves world - Can't negate Bahya Prapancha.

Kshanika Vigyana Vadi :

b) 2nd Argument :

- Cognition, perception and object are always obtaining together only.

Saha	Ubalabahava
- Simultaneous	- Availability, existence, Appearance - Existence of object, thought, cognition connected to object.

Table :

- Words - Symbols of thoughts - Invisible
- Thoughts - Symbols of sound - Invisible.
- Sound - Symbols of letters – Visible
- Cognition and object go together, Saha Upalambaha.
- Since always together, why give separate existence to object.
- Yat Satve - Yat Satva, Anvaya Vyatireka.
- Yat Abave - Yat Abava, Tat Tasya Karanam. Cognition Satve object Bavaha.
- Cognition Abave object Abava.
- Cognition Eva Objectasya - Jnanam Eva Padartasya Karanam.
- No Padartha other than thought, No Nitya Chaitanyam.
- Anvaya Vyatireka Siddatvat - Why unnecessarily accept separate object?

Vedantin :

- Anvaya Vyatireka to be carefully used

Saha Upalambaha :

- Simultaneous experience can be due to other reasons also.
 - Switch off light = Rupa Darshanam gone, object - Form, Color not perceptible.
- Light is there - Objects are experienced.
- Light and objects - Simultaneously appear and disappear.
- Still 2 distinct entities – Light and objects.
- Still we know object exists separate from light.

Similarly :

Thought	Object
Illuminator	Illumined

- Both Exist separately.

Thoughts Come	Thoughts Go
<ul style="list-style-type: none">- Objects come- Objects illumined	<ul style="list-style-type: none">- Objects go- Objects not illumined

- Can't say objects absent.
- Saha Upalambaha not reason for negating Bahya Prapancha because.
- Prakashya, Prakashava Rupena Ubaya Astitva Siddhe.
- Illuminator and illumined – Both exist.

3rd Argument : Kshanika :

- Saha Upalamba because of different Reasons.

a) Prakasyam - Prakasya Rupena :

- Both can simultaneously exist.

b) Karya – Karana Rupena :

- One doesn't exist without other in both cases, Saha Upalamba – Possible.

Kshanika :

- No world separate from thoughts.
- Vedantin - There is world.

Vedantin :

- When both possible, which one should one choose?
- Choose simpler one, with lesser number Aparigraha.

In Kshanika:

- Can explain everything without accepting external world.
- External world does not exist separate from thoughts.
- In your system, take care of internal condition and external world.
- No external world required. You are living in your own world.
- What is class? Brama

Vedantin :

- We accept external world.
- No doubt, external to mind not external to Brahman, Atma Chaitanyam.
- No external possible for that all pervading.
- Accept external world outside the mind.
- Gauravam in Tarqa - Dosha(in Tamil - Credit)
- Dosha – Superfluous.

Have External Category :

- Thought and object.
- Accepting additional world proved by Pramanam - Not defect.
- If proved by Kalpana, then defect.
- Pramanika Gauravam Doshya Na Bavati.
- Accept external world because it is proved by Pratyaksha Pramanam.

Pratyaksha Pramanam	
- Thought alone is there without object Smriti	- Thought and Cognition – Go together also

- Can experientially differentiate. Presence of thought and object clearly experienced by us.
- Smriti Anubava Yoho Sphutam Sidatvat
- Have to accept external, world because it is clearly experienced.
- Addition - No Problem, Refutation arguments of Vedantin to Kshanika Vadia Upto now.

Shankara :

- Who knows I am Kshanikam, Kshanikam never knows his Kshanikatva Momentariness.

Advaita Makaranta :

न च स्वजन्म नाशं वा द्रष्टुमर्हति कश्चन ।
तौ हि प्रागुत्तराभाव-चरमप्रथमक्षणौ ॥ १५ ॥

*na cha swajanma nā shamvādrashtu marhati kaschana
toui prāguttarābhāva charamapratha makshanau*

And no one can ever see one's own birth or death. The birth is the final moment of prior non-existence, and the death is the first moment of later absence, respectively. [Verse 15]

- Person can never experience his own birth / Death.
- Can know preceding moments of birth / death.
- What is definition of experience of birth?
- When is thing born?... Last moment of prior non existence of object.
- Before thing is born, it is not there is Laukikam.
- During birth - Prior non existence comes to an end. Charama = Antika Kshanam.

Death :

- Object becomes nonexistent.
- Before existent
- Posterior nonexistence begins.
- Therefore death defined as 1st moment of posterior nonexistence.
- Pradvamsa Prathama Kshana = Death.

Janma :

- Prag Abava Charama Kshana.

Question :

- Can I experience my birth / death?

Answer :

- How to experience my own nonexistence or 1st moment of posterior nonexistence.
- Sva Janma Anubava Svasya Na Sambavati by oneself.
- Advaita Makaranta – 4 lines Anushtup Metre
- Sva Janma Nashanva, Drishti Arhati Kashchana.
- Who knows Kshanika Vigyanam is Kshanikam?
- If there is somebody talking, he must be Sthiraha, Sva Matah Tyagaha.

Advaitin :

- Thoughts Kshanikam
- Sakshi – Sthiram

Gita :

देहिनो ऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ २-१३ ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it. [Chapter 2 – Verse 13] 1867

- Sthira Dehi continues in Kaumaram, Youvanam, Jara, Dehantou Praptou.
- In your Matam nobody to talk about Kshanikam.

Corollary :

- You can't talk about plurality of Kshanika Vigyanam.
- At any moment, only one subject exists - No objectivity at all.
- Kshanika Vigyanam can't know plurality. Can't talk about flow, Santati, Parampara, Plurality.
- Nobody to talk about Kshanikatvam and plurality therefore unacceptable.

Sutra 29 :

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat

And on account of the difference in nature (in consciousness between the waking and the dreaming state, the experience of the waking state) is not like dreams, etc., etc. [2 – 2 – 29]

Vedantin :

- External object has to be accepted, because it is Anubavatvat, experienced Pratyaksha Pramana Siddatvat.

Purva Pakshi - Reply :

- In dream, we are experiencing external world. No external world in dream.

Vaitatya Prakaranam :

- Siddantin : There is Purva Pakshi here, every object in dream does not exist separate from thought.
- Appears as though outside.
- This world does not exist separate from thoughts.
- Externality is as though... As though external.
- Bahirivodh Yada Nishchaya.

Vedantin Answer :

- Dream - Wrong example.
- Svapna - Badi Tatvat, on waking Svapna Padartha negated.
- Negation of externality of object, on waking are dream objects.
- Externality of waking world never negated.
- I see objects outside throughout.
- Does Jnani negate external, World after Atma Jnanam?
- Jnani never negates world outside the mind.
- Jnani negates world outside Atma.
- Outside mind, world never negated.

In Dream :

- Dream world outside mind negated.

Svapna Prapancha	Jagrat Prapancha
<ul style="list-style-type: none">- Tiger / Mountain are thoughts- Baditva	<ul style="list-style-type: none">- Pancha Butas, Bautikam- Never Negatable- Abaditvat- Vaishamyat

- Hence, Svapna Drishtanta not Right example.

Word Analysis :

a) Vai Dharmyat Cha :

- Because of Distinct, nature of objects of waking state.

b) Na Svapnadivat :

- They can't be compared to objects of dream state.

Dream Object	Waking Objects
- Do not exist outside mind	- Exist outside Mind - After Atma Jnanam, world is there outside mind

Significance :

a) Vai Dharmyat :

- Distinct properties, Vilakshana Dharmaha Tenamte.
- Because of distinct, different natures, properties.
- Abstract noun.

b) Cha :

- Also – (In addition to reason of previous sutra)

c) Na :

- Jagrat is unlike dream.

Rope Snake – Raju Sarpa	Rajju – Rope
- Pratibasika Satta - Mental - Jiva Srishti	- Waking - Vyavaharika Satta - Physical - Outside Mind - Not outside Atma - Ishvara Srishti

Sutra 29 :

वैधर्म्याच्च न स्वप्नादिवत् ।

Vaidharmyaccha na svapnadivat

And on account of the difference in nature (in consciousness between the waking and the dreaming state, the experience of the waking state) is not like dreams, etc., etc. [2 – 2 – 29]

2nd Pada :

- Vyasa analyses other systems

Astika :

- Sankhya / Yoga

Nastika :

- Don't accept Veda Aveidica Darshanam, Yogachara / Kshanika Buddhism 5 Sutras.

2nd Sutra here : Topic : Yogachara :

- No external world exists. All objects of mind – Only mental objects, Kshanikam.
- Vigyanam = Mind, Vritti Jnanam, Thoughts.
- Vrittis belong to mind, no external world other than Kshanika Vigyanam – Mind.
- Mind appearing as external object / World.

World :

- Projection of Mind, Universal hallucination = World. Feel there is Bahya Prapancha but it is not there.

Vyasa :

- There is world external to mind.
- External world not mental projection, illusion, not hallucination.
- There is solid external world other than mind is main Argument – 1st Sutra.

Yogachara	Vedantin
<ul style="list-style-type: none"> - World is mental projection - Experience of external world not proof of external world - Experience does not prove existence of externality of Universe 	<ul style="list-style-type: none"> - There is external world because we are experiencing it outside - Upalabdhe - Can't deny experience, Pratyaksha Anubava

Svapna :

- Experience of external world seemingly experienced as external world.
- Svapna within Mind only. On waking, dream world dissolved.
- Object of Dream = Thought, Seemingly external world, experienced as though external.
- Similarly Bahya Prapancha is seemingly external but within mind only.

Yogachara	Vedantin
<ul style="list-style-type: none"> - World seemingly external - Within Mind 	<ul style="list-style-type: none"> - Seemingly external World but within Atma

2nd Sutra :

- Jagrat Prapancha can't be compared to dream – Comparison not correct.
- Dream Comparison done by both Vedantin and Yogachara.
- Shankara accused as Pseudo Buddhist.
- Buddhist with Vibhuti.

Sutra :

Jagrat	Svapna
<ul style="list-style-type: none"> - Not within mind - Outside Mind 	<ul style="list-style-type: none"> - Within Mind - Mental Projection

- Vaidharmyat – Distinct property / Characteristic.
- Sutra Completed – Bashyam Now.
- Jagrat has Vilakshana – Separate Dharma. Property = Vaidharmyam.

2 Main Differences :

a) 1st Reason :

Svapna	Jagrat
<ul style="list-style-type: none"> - Negated by Pratyaksha upon waking - Baditatvam - Resolved inside mind 	<ul style="list-style-type: none"> - Never negated - Continues to be outside mind throughout even after Jeevan Mukti - Abaditatvam, not Resolved in Mind

- Baditatvam / Abaditatvam is Prathama Bheda.

2nd Reason :

Svapna	Jagrat
<ul style="list-style-type: none"> - Comparable to Smrithi - Recollecting, reliving Jagrat Anubava - Jagrat Avastabyam Yat Drishtam, Sutam, Tat Janita Vasanaya Nidra Prapancha - Ye Pratiyate = Svapna in Tatva Bodha - Impressions activated, remembered is Svapna - Smrithi - Memory - No Relevant object outside - Remember coolness of Badrinath in Chennai 	<ul style="list-style-type: none"> - Pratyaksha Anubava - Corresponding to every experience, there is relevant external object. - Corresponding to every mental thought there is objects outside - Sa Vastu So Palambam - Watch and women thought, Watch, women outside. - Every Pratyaya has Padartha outside - Gather experience along with objects – Then impressions formed - Pratyaksha - Badrinath and Object outside and thought inside

- There is difference in Smriti and Pratyaksha, Can't equate perception and memory.
- Hungry - Can't remember past lunch, Vaidharmyam - distinct world, not like dream.

Yoga :

- Gives dream example and we say, you can't give dream example.

Vedanta : Mandukya Upanishad :

2nd Chapter :

- Vaitatya Prakaranam deals with dream example.

Svashru Nyaya :

Daughter in law to beggar :

- There is nothing at home, you go.
- Mother – in - law - Who is she to say - Now I am telling, there is nothing, you go.
- You negate example and use same example?
- Sadharmyam - Vaitatya Prakaranam quotes common features.

Dream and Jagrat :

a) Both Drishyatvam :

- Both objects of experience.

b) Both Anityam :

- Parichinatvam

c) Pramana Badyam :

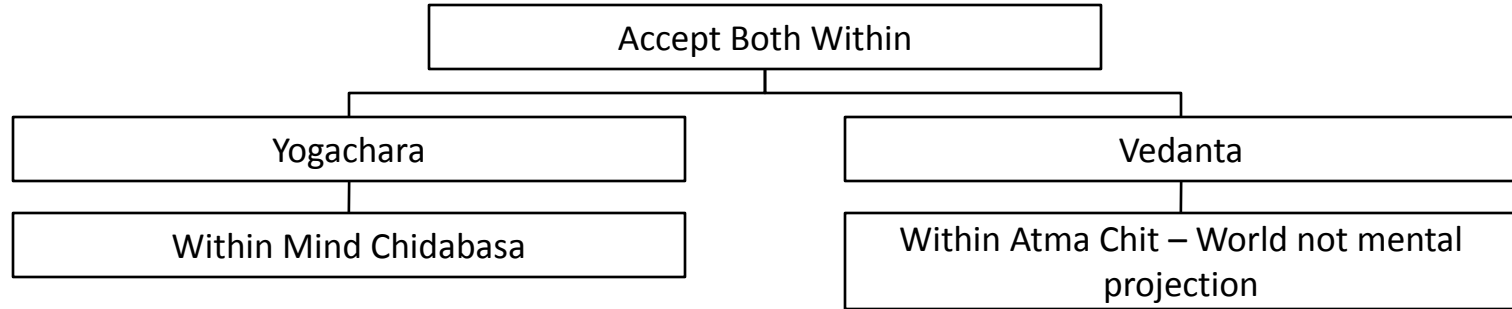
- Negatable by Pramana – Hence Mithya.

Uncommon – Vaidharmyam :

Jagrat	Svapna
<ul style="list-style-type: none"> - Outside Mind - Not within Chidabasa 	<ul style="list-style-type: none"> - Inside Mind / Chidabasa

Yogachara :

- Both Jagrat and Svapna inside mind - Vedanta does not agree.
- Both Mithya, Anithyam, Drishyam.
- Agree within mind - Vedanta negates Svapna Drishtanta.



Sutra 30 :

न भावोऽनुपलब्धेः ।

Na bhavo'nupalabdheh

The existence (of Samskaras or mental impressions) is not possible (according to the Bauddhas), on account of the absence of perception (of external things). [2 – 2 – 30]

General Analysis :

- Jagrat can't be compared to Svapna, if you compare - have problems.
- Condition for mental projection - Memory, Vasana, Required from Anubava of object.

1st :

- Experience external object, Register as memory.
- Throw it out as projection, as dream.

3 Levels :

- a) External object experienced in Jagrat
- b) Vasana recorded.
- c) Am able to play back recorded experience.

Example :

- Tape during class and play back.
- If Jagrat Prapancha is also mental projection should have another. Avasta where this world should exist outside, and you should experience it and project.
- Where did you gather Vasanas? Not possible in Turiya, Sushupti, Svapna.

Word Analysis :**a) Bavaha :**

- Existence of Vasanas

b) Na :

- Is not possible

c) Anupalabde :

- Because of absence of experience of external object.

Significance :**a) Na :**

- Bavaha not possible.
- Existence of Vasana not possible for Jagrat Prapancha projections.
- In Svapna it is possible because, it is gathered in Jagrat.
- For Jagrat no source of Vasana, it is experience of world outside the mind.
- Anupalabde means no experience in some other Avasta to gather Vasana.

b) Upalabdi = Experience :

- Anupalabdhi = Absence of experience of external object in another state, Hetau Panchami.

क्षणिकत्वाच्च ।

Kshanikatvaccha

And on account of the momentariness (of the Alayavijnana or ego-consciousness it cannot be the abode of the Samskaras or mental impressions).[2 – 2 – 31]

- Vasanas not there for mental projection of Jagrat Prapancha.
- Even if there is another state to gather Vasanas, it has to be stored in some locus, place.
- Steady storing media = Mind / Tape
- In case of Kshanika Vadi source of Vasanas negated in 30th sutra.

a) Cha :

- Locus of Vasanas negated.
- Storing media negated. Conjunction for argument.

b) Kshanikatvat :

- Floating nature. Can't preserve something on floating river.
- On shore keep dress - Not on floating river. Can't retrieve. Vasana Abava – Projection Abava.
- Where will Vasanas be stored ?
- In Kshanika Vigyanam, no storage and projection, no locus.
- Vasanas can't be established. Hence not mental projection also.

Word Analysis :

a) Cha = Moreover

b) Kshanikatvat :

- Because of Momentariness of subject, Kshanika Vigyanam. There is no locus, Ashraya for Vasanas, storing medium, place for Vasanas.

Significance : Cha :

- Moreover, in addition to previous reason of locus, Jagrat Prapancha not mental projection.
- In Vedanta, mind is storage medium for gathering impressions of Jagrat Prapancha.

Sutra 32 :

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha

And (as the Bauddha system is) illogical in every way (it cannot be accepted). [2 – 2 – 32]

General Analysis :

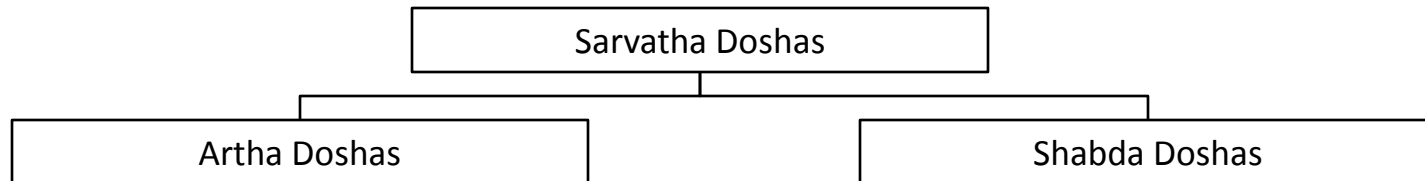
- In all respects, Kshanika Vigyana Vada defective.
- Sample arguments given. Some Doshas given in previous Adhikaranam in which there was subject and object, both floating.
- In this Adhikaranam, only subject exists, no object, subject is floating.

Common :

- Subject floating, transient.

Defects in previous Adhikaranam :

- Memory, Pratyabigya - Recognition not possible.
- Bring all here, Sutra 20 – 27 – 8 Sutras - Deficiencies pointed out if subject is transient.
- Kshanika Vigyana full of holes. Contents defective, language full of grammatical mistakes.



a) Pashyati – Drish(See) :

- To see
- Verbal form – Not Drishyati

b) Darshanam - Noun form :

- Not Pashyanam
- They say Pashyana - Abstract noun for Darshana.

c) Upas – Upasana :

- Saad – Sadana
- All 'Na's abstract noun

d) Vi – Pashyana :

- Intense seeing.

Popular Meditation :

- In Sanskrit no word – Vipashayana.

Instead of :

- Pashyati – Pashyana
- Tishtati – Tishtana - Correct is Sthanam.
- Pashyana, Vipashyana, Tishtana. Can't write philosophy with wrong Sanskrit.

Word Meaning :

a) cha :

- Moreover

b) Anupapatte :

- Because of Untenability, illegality.

c) Sarvatha :

- In all respects Kshanikam unacceptable.
- Language and conditions, pad Adrishtya and Padartha Drishtya.

a) Anupapattehe :

- Being deficient, illogical Upapatti = Logic

b) Cha :

- Conjunction - To connect previous arguments.
- Because of this, Kshanika not acceptable.
- There is a world outside the mind.
- World never projection of mind. It is projection of Atma.

Sutra 32 :

सर्वथानुपपत्तेश्च ।

Sarvathanupapattescha

And (as the Bauddha system is) illogical in every way (it cannot be accepted). [2 – 2 – 32]

- 5th Adhikaranam - Abava Adhikaranam over.
- Kshanika – Buddhism – Yogachara
- Refuted – Important Adhikaranam.
- World not our mental projection. World not an illusion - Not like dream obtaining within mind.
- World exists outside, World existed before my birth, exists after my death.
- It has objective existence. It is not subjective projection.
- If it is subjective projection, it will be idealistic view.

Advaita :

- Not idealism with respect to world. It has Vyavaharika Satyam.
- Suppose I give new definition to reality.

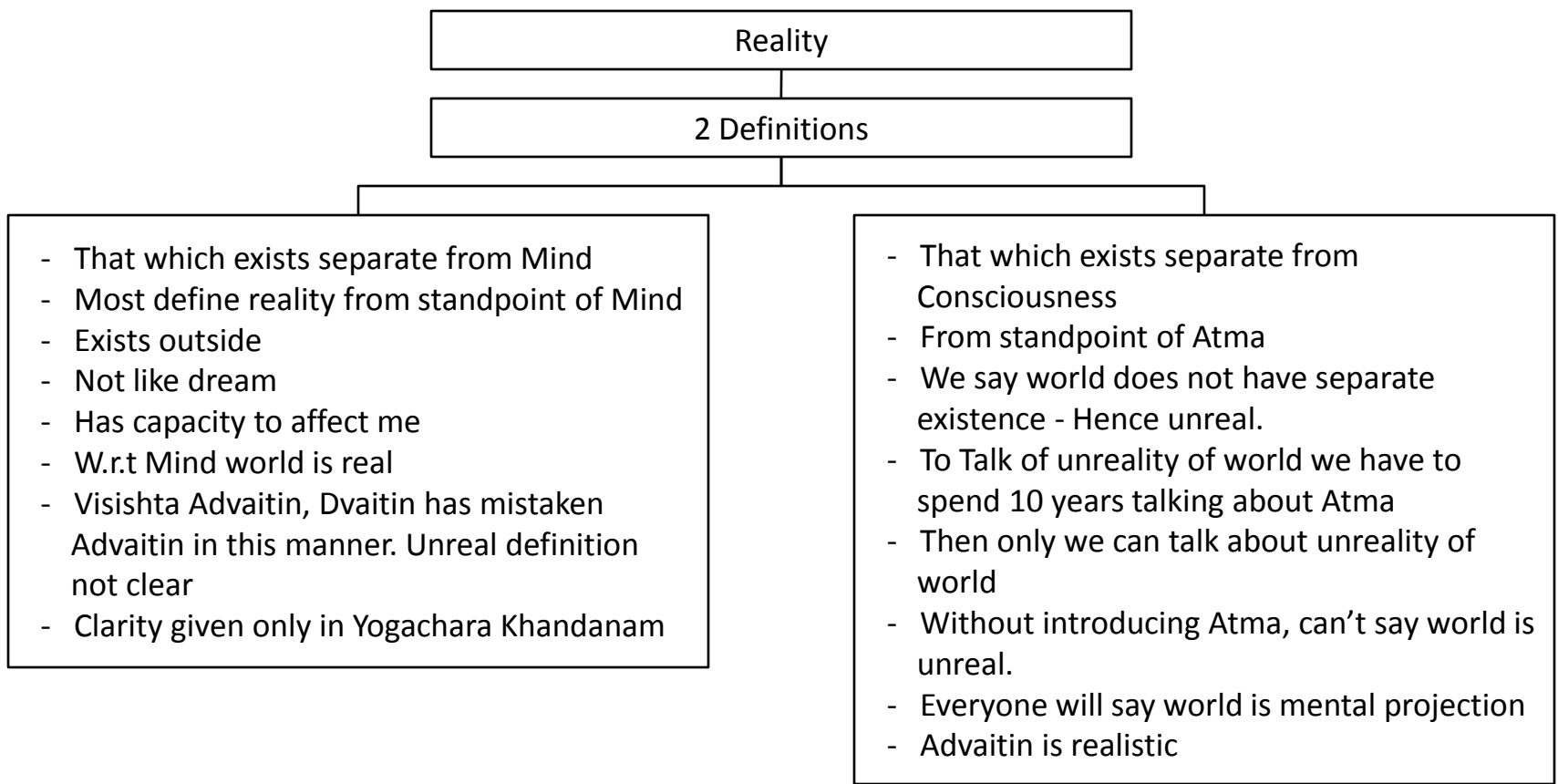
Mental Projection	External World – Objective Existence
<ul style="list-style-type: none"> - Unreal - Dream 	<ul style="list-style-type: none"> - Real - Not mental projection - Objective outside - Created by Lord

According to this definition :

- Objective existence is separate from mind. Accept world as real.

World not real :

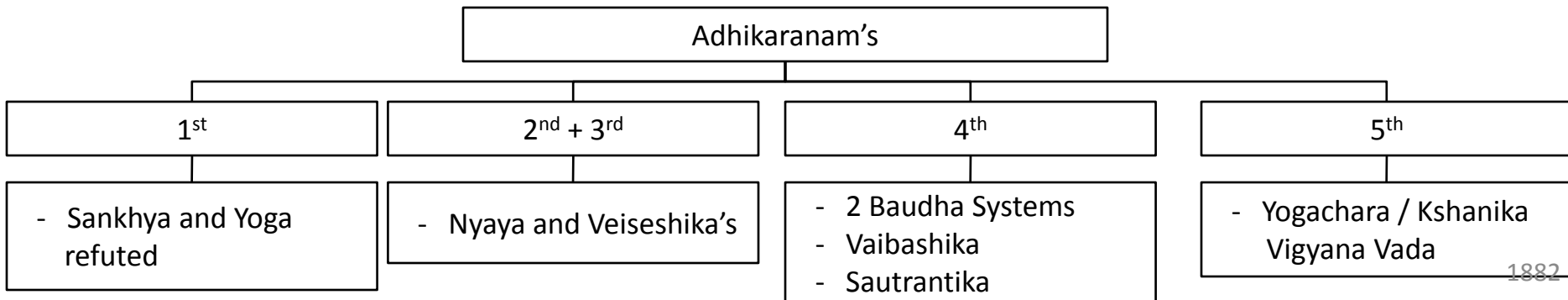
- World does not exist separate from Atma consciousness.



- Yogachara – Mata – Khandanam over.

Consolidation :

- 5 Adhikaranam's completed in 2nd Pada, whole Pada is refutation of other systems.



5th : Purva Mimamsa :

- Not refuted by Vyasa, Shankara refutes in Brahma Sutra

तत्तु समन्वयात् ।

Tattu Samanvayat

But that (Brahman is to be known only from the Scriptures and not independently by any other means is established), because it is the main purpose (of all Vedantic texts). [1 – 1 – 4]

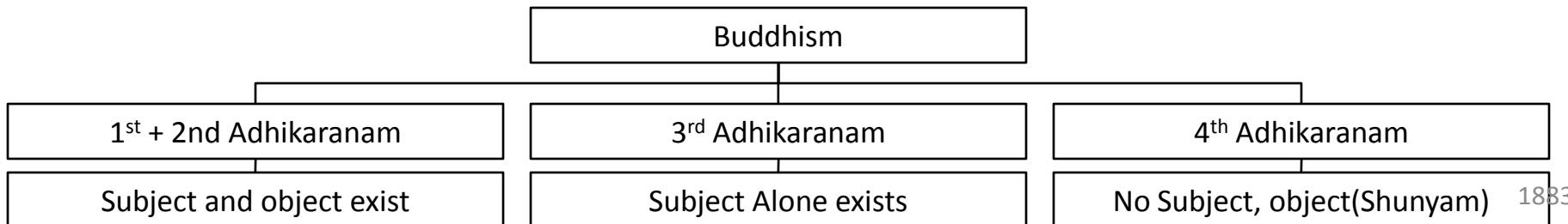
- Samanvaya Adhikaranam.

6th : Vedanta :

- Visishta Advaitam, Dvaitam, internal differences in Vedanta.
- 6 Astika Darsanams - Called orthodox school.

6 Astika Vedas	
<ul style="list-style-type: none">- Orthodox- Believe in Vedas- Astika's	<ul style="list-style-type: none">- Non-orthodox systems- Veda Bahya Darshanani don't accept Vedas- Nastika's

4 th Adhikaranam	5 th Adhikaranam	6 th Adhikaranam
<ul style="list-style-type: none">- Shunya Vada- Vyasa does not negate- Sarvam Shunyam- Nothing exists	<ul style="list-style-type: none">- Jaina- Vyasa negates- 5th and 6th Adhikaranam	<ul style="list-style-type: none">- Charvaka- Vyasa does not negate



Vidyaranya :

Panchadasi :

- Philosopher, Shunyam, nonexistent, Purva Pakshi - Absent, nonexistent.

Shankara :

- Sarva Pramana Virodha.
- Every Pramanam reveals Prameyam, Don't search for Brahman. Vedas reveal - Don't ask proof.
- Existent Prameyam, distinct Prameyam, world, object of knowledge.
- Shunyam not based on Pramanam, fundamental in all philosophy - Whatever you say must have Pramanam.
- See / Hear / Infer / Scriptures.

Example :

- There is elephant near, Material Cause, Not visible – Speculation, Imagination - Can never be accepted.
- To see Shunyam – Require Pramanam.
- Every Pramanam reveals existence.
- Vedas reveal “ Pure existence, consciousness” - Shabda Pramanam, revealer.
- If there is a Pramanam for Shunyam, Buddhist should say.
- Other than my Pramanam, not Sarvam Shunyam. 4th system negated.

Later Scholars :

- Western scholars claim Shunyavada talking about Advaita only, not Nihilism, nonexistence.
- Shunyam = Absence of world, nothing else.
- No word can be used to describe absence of world not sat, not Asat.

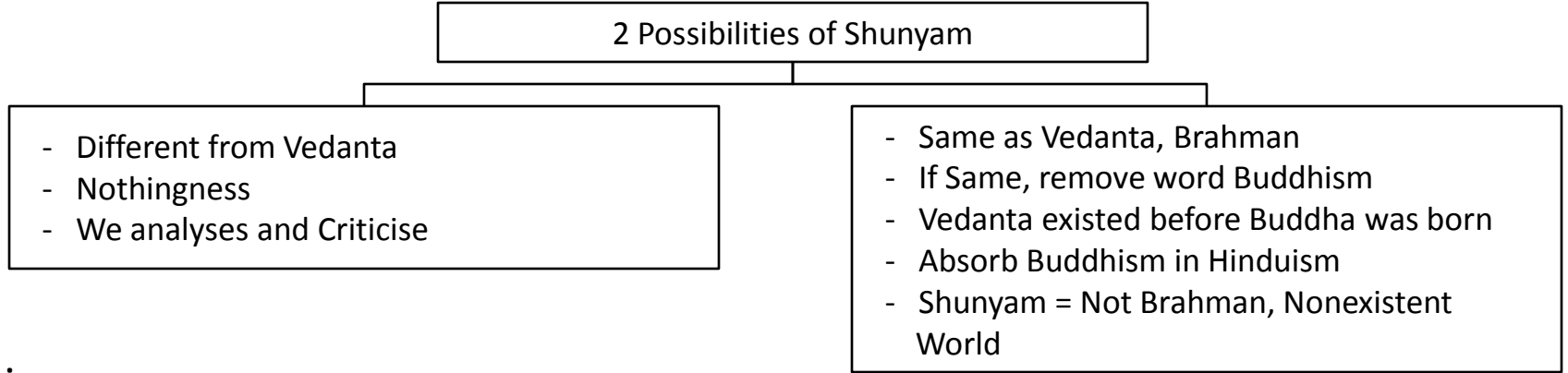
Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३-१३ ॥

I will declare that which has to be “Known,” knowing which one attains to immortality-the Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 – Verse 13] 1884

- Brahman is existent, nonexistent?
- In explicability meant, not nothingness.

Shankara's Answer :



Sutra 33 :

नैकस्मिन्नसम्भवात् ।

Naikasminnasambhavat

On account of the impossibility (of contradictory attributes) in one and the same thing at the same time (the Jaina doctrine is) not (to be accepted). [2 – 2 – 33]

- 6th Nastika - 6th Adhikaranam - 4 Sutras Jaina Darshanam.
- Ekasminu Asambavat Adhikaranam.
- Vyasa refutes Jaina Darshanam, founded by 24 Acharyas.
- Starting with Rishaba Deva and ending with Mahavira.
- 24 Tirtankaras - Holy, noble, mahatmas = name of Jaina Acharyas.
- Conquered sense organs. Have lived with Kshama, Dama.
- Mahavira 2500 years ago - Contemporary of Buddha.
- Rishaba Deva Upavakyanam mentioned in Bhagawatam as Avatara.
- Nastikas don't accept Vedas but talk of Shabda Pramanam in their scriptures.

a) Jaina :

- 7 - Sapta Padarthas categories.

b) Advaita :

- Atma - Anatma - 2 Padarthas categories.

c) Visishta Advaita :

- Jiva – Jagat – Ishvara, Chit – Achit – Maha Vishnu.
- 3 Padarthas.

d) Veiseshika :

- Sapta Padartha

e) Neiyayika :

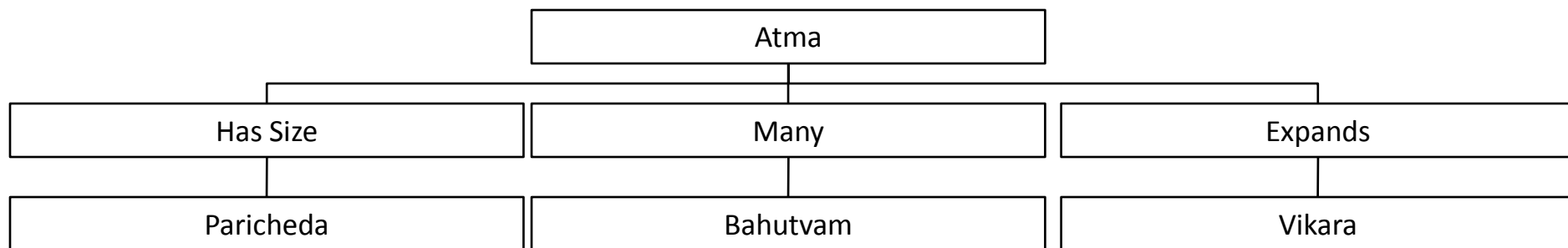
- Shodaya Padartha

f) Saivism :

- 36 Padartha's

Jainisim : 1st Padartha - Jiva :

- Chetana – Atma Padartha.
- Jain - Don't accept Ishvara but worship Tirtankaras.
- Chetana Atma has limited form of size of body – Paricheda.
- Madhyama Parimana - in between big and small.
- Size varies from individual to individual.
- In middle age crisis, battle of bulge, Atma expands, contracts – Has Vikara.
- Many Atmas – Bahutvam.



2nd Category : Ajeeva

- Achetana Prapancha. Inert material universe, Made of atoms.
- Param Anu – Karyam.

Unique Concept :

- Any object in world, does not have specific exclusive nature.
- All inclusive nature. Has several features together.
- What they want to say is, world is Anirvachaniyam, in explicable.
- Siyat Vada - Non absolute nothing absolute.

Anekanta Vada :

- Objects have different features. Theory of all inclusiveness - Nothing called watch / Clip.
- Theory of inclusiveness or non absoluteness.
- Siat Vada. Since has 7 Features.

Shabda	Bangaha
Seven Foldness of every object	Features nature division

- Existence, nonexistence of any object - Not specific.
- Is this clip existent or not -? give non specific 7 fold answer.

1) Siat Asti :

- Existent relatively - Not absolutely.

2) Siat Nasti :

- It is nonexistent - but not absolutely.

3) Siat Asti – Nasti :

- Existent, and Nonexistent but not specifically - Not absolutely.

4) Siat - Avyavyaha :

- Indescribable not absolutely.

5) Siat Asti Avayava :

- Indescribably existent not absolutely.

6) Siat Nasti :

- Indescribably non existent not absolutely

7) Siat Asti – Nasti – Avastavyaha :

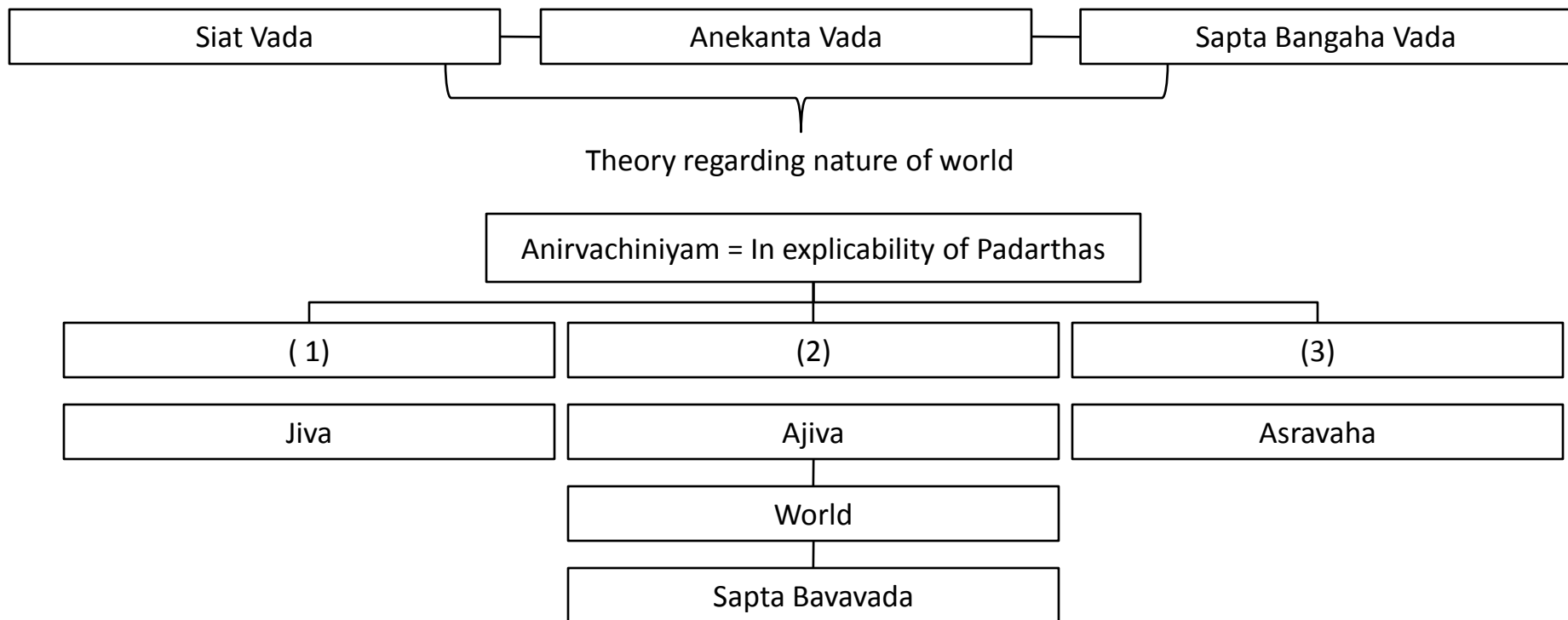
- Indescribably existent, not absolutely.

Struggling to say :

- Nothing in creation is clearly explicable, existent, nonexistent.

Siat Nityam	Siat – Big
<ul style="list-style-type: none">- Siat Anityam- Siat Nitya Anityam- Siat Avastavyaha- Siat Nitya Avastavyaha- Siat Anitya Avastavyaha- Siat Nitya – Anitya	<ul style="list-style-type: none">- Siat – Small- Siat – Big Small- Siat Big indescribable- Siat Small indescribable- Siat Big small indescribable

- Everything Nonspecific in nature.

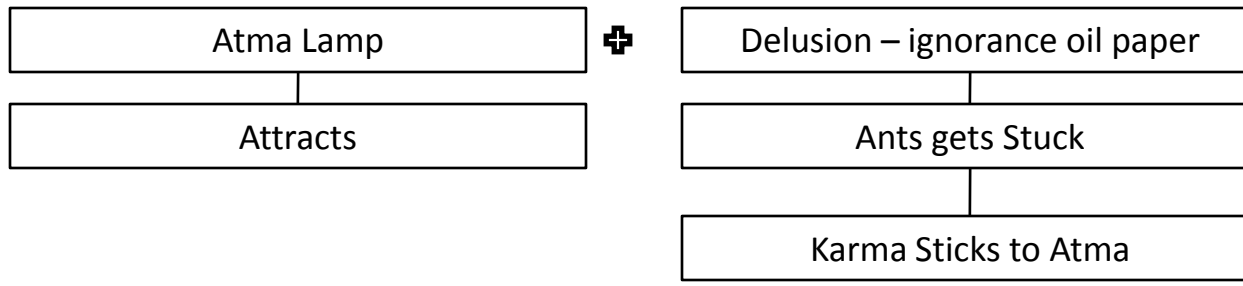


Asravaha :

- Acquisition of karma
- Flow of Punya papa karmas towards Atma.
- Constantly Acquiring Punya Papa Karmas towards Atma.
- Acquisition takes place because of a) Self ignorance, b) Delusion c) Consequent unethical life.
- Asuri Sampat – 1. Kama, 2. Krodha, 3. Madha, 4. Matsarya, 5. Lobha, 6. Moha.
- Karmas are fine matter, Particles, subtle, small granules.
- Because of delusion, Particles are attracted, stuck in Atma.

Example :

- Ishal – Flying Ants – in Rainy season.



- This process of acquisition of Karma is called Asrava Sravati - Content stuck.

4th Padartha : Samvara :

- Stopping acquisition of karma (Agami). Samvrinoti = Cessation

Example :

- Stop fight
 - Rain water coming in thru window, close window first.
- Stop Acquisition of Karma, stop unethical life.
 - By following ethical life, Deivi Sampat, Remove delusion, Self ignorance, acquire self knowledge, as per Jain scriptures.
 - Remove Dur Achara – Acquire sad-Achara - Ahimsa, Astheyam, Brahmacharyam, Aparigraha, Yama, Niyama, flow of fresh karmas is stopped.

5) Nirjaraha :

- Handle Sanchita karma particles, stuck to Atma.
- Atma is not Asanga but with karma particles.
- Start rubbing, cleaning, severe penance, austerities, Vritam.

Tapa Shira Arohanam :

- Sit on heated stone, plate, pluck hair, walk without Chappels.

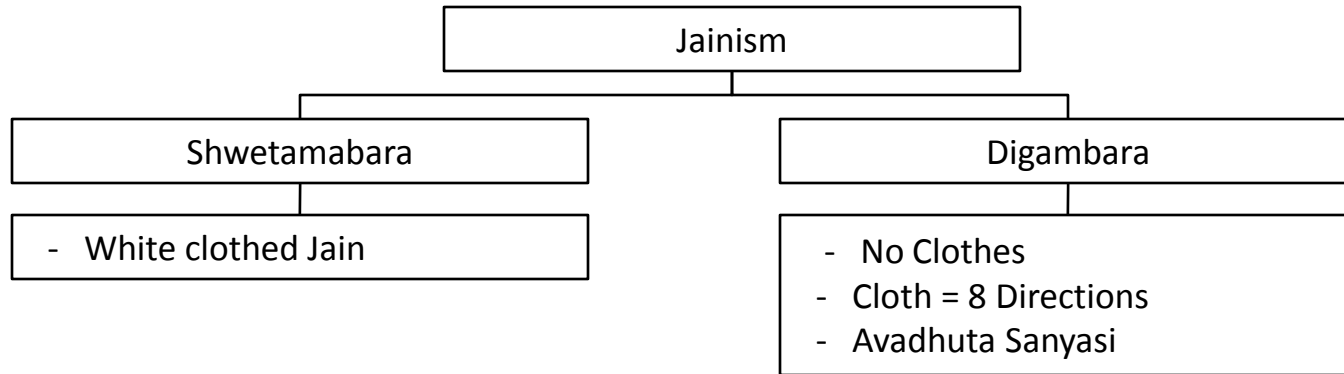
Gita :

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तःशरीरस्थं तान्विद्धासुरनिश्चयान् ॥ १७-६ ॥

Senselessly torturing all the elements in the body and me also, who dwells within the body – you may know these to be of demoniacal resolves. [Chapter 17 – Verse 6]

Lecture 190

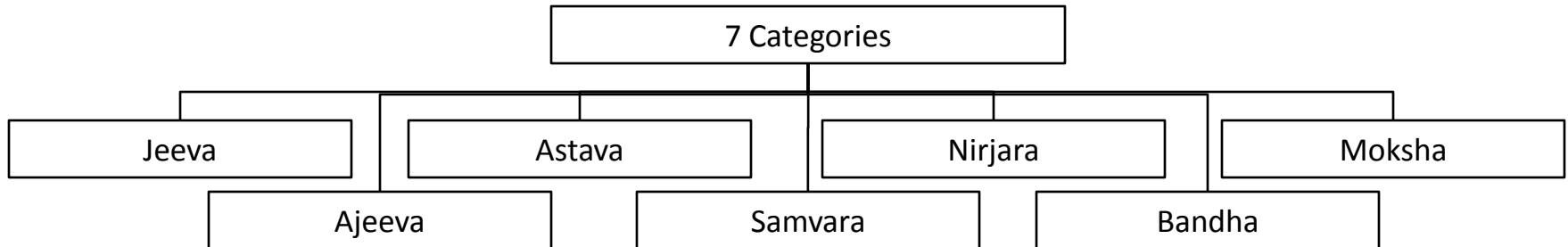
- Vyasa refutes 4 branches of Buddhism and then Jainism.



- Differences exist in superficial practices but not in core philosophy.

6th Adhikaranam :

Ekasmin Asambavadhi Adhikaranam :



1) Jeeva :

- Conscious being, Chetana Tatvam, Boktru Tatvam, many Jivas, size of Atma = Size of body, capable of acquiring karmas, Karta, Bokta Jiva.
- Madhyama Parimana Jiva - Not big – Small.
- Nitya Jiva – Karma Sambanda Jiva.
- Worship Acharya – Tirthakaras - No God.

2) Ajeeva :

- Bogya Achetana Prapancha.
- Born of Param Anu's like Nyaya, Veiseshika, Buddhism.
- World = Anirvachaniyam – Can't be defined, inexplicable.
- Definitions of inexplicability different.

Buddhist :

- Can't say Asti, Nasti, Asti – Nasti, or Nasti .

Mandukya Upanishad :

अस्ति नास्त्यस्ति नास्तीति नास्ति नास्तीति वा पुनः ।
चलस्थिरोभयाभावैरावृणोत्येव बालिशः ॥ ८३ ॥

asti nāstyasti nāstīti nāsti nāstīti vā punaḥ |
calasthirobhayābhāvairāvṛṇotyeva bāliśaḥ || 83 ||

Childish persons veil truth by predicating on it such attributes as existence, Non-existence-derived from their notions of the apparent, the permanent, the impermanent, combination of both and the absolute negation of both. [4 – K – 83]

- Anirvachaniyam - Can't say world is existent, non existent, existent non-existent or absolutely non existent.

Advaita :

- Anirvachaniya = Sat Asat Vilakshanam. Not sat or Asat
- Inexplicability, Undesirability, can't be categorically classified.

Jaina :

- Everything in the world inexplicable.
- Every object, subject to Sapta Padartha features.
- Siat Asti, Siat Nasti, Siat Asti Nasti, Siat Avyavatavyaha, Siat Asti Avyavatavyaha, Siat Nasti Avyavatavyaha, Siat Asti Nasti Avyavatavyaha.
- Siat = Indeclinable – Avyayam - Somehow existent, Non-existent, Existent Non-existent, Inexplicable.
- Jeeva, Ajeeva - Over

3) Asravaha :

- Flow of karma and Phalam towards Atma Pravirthi.

4) Sanvara :

- Stops flow of karma
- Nivritti starting

Spiritual Sadhanas :

Gita :

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ६-३ ॥

For a Muni or Sage who wishes to attune to yoga, action is said to be the means; for the same sage who has attuned to yoga, inaction (Quiescence) is said to be the means.
[Chapter 6 – Verse 3]

- Gradual withdrawal from action by Yama, Niyama, Sadhanas.
- Stop flow of karmas, give up Asuri, take up Deivi, reduce Prayaschitta, Nisheda, go to Nitya Nimitta karmas.
- Reduce Laukika materialistic activities.

5) Nirjara :

- Elimination of already existing Sanchita karma by Tapas - Penance, austerities.
- Karmas visualised by Jainism as subtle particles of matter.
- Heat metal - Separate impurities drop from top of Metal and Metal purified.

Tapas :

- Heating up Jiva, karma particles separated from Jiva.

Kesha Unwinchanam :

- Pulling Hair / Plucking hair.
- Bald can practice Jainism quickly.

Jara :

- Gradual spinning out like old age emaciates body.

6) Bandaha :

- Association with karma and Dukha(karma Phala Sambanda)
- Aatravaha = Flow of karma leading to Bandah.

Karma	Bandah
Karanam	Karyam

7) Moksha :

- Freedom from Karma and Dukha Sambanda.

Agyana Sambanda :

- When karma particles go away, consequently, Sarvagya Bavati.
- One acquires omniscience, Agyanam goes away.
- Sharira Sambanda Nivritti. No Punar Janma.
- Last body size of 'Jiva' - Will not take fresh body.
- Will go to higher Akasha (Alaukika Akasha)

Visishta Advaitin :

- During Moksha you will get body - Non material in nature.
- Prakruta Shariram – Eternal not made of 5 elements.
- Liberated Jiva goes to Alaukika Akasha and goes up and up.
- Nitya Akasha Urdva Gangaham = Moksha.
- Moksha achieved by Sanvavara and Nirjaraha - Crosses ignorance and gains omniscience.

Cause	Effect
3 Asravaha : - Flow of Karma and Karma Phalams towards Atma 4 Sanvara : - Stop flow of new Karmas 5 Nirjara : - Tapas to reduce existing Karma	6 Elimination of existing Karmas 7 Moksha

- Sapta Padartha - Principle of inexplicability, non definability is applicable to all.

Bandah :

- Sarvam Kshanikam.

Jain :

- a) Sarvam Sapta Bangha.

Topic for refutation for Vyasa :

- Theory of 7 features for every object - in sutra 33, Sapta Bangha Nyaya Khandanam.
 - Siat Vada – Anekanta Vada.
- b) Nature of Atma – Svarupa Khandanam in 34, 35, 36.

Sutra 33 :

नैकस्मिन्नसम्भवात् ।

Naikasminnasambhavat

On account of the impossibility (of contradictory attributes) in one and the same thing at the same time (the Jaina doctrine is) not (to be accepted). [2 – 2 – 33]

General Analysis :

- 7 Features in every object not possible being mutually contradictory attributes.

- Virudha Dharmas can't be in same place; time (Samana Desha, Kala)
- Rama is tall, Lakshmana is short ok
- Rama is tall and short
 - Fair and dark
 - Intelligent and ignorant
 } Opposite attributes not possible
- Rama is short - 3 years now
 - Rama will be tall in 20 years
 } possible

Product features :

- If Asti, not nasti.

Word Analysis :

a) Asambavat :

- Because of impossibility of the existence of contradictory attributes.

b) Etasmin :

- In same locus - Object

c) NA :

- Jaina system - 7 features theory not acceptable.

Significance :

a) Na :

- Not Sadhu – Acceptable, proper

b) Etasmin :

- Opposite attributes in one entity, object.

Virodha Dharma Asti – Nasti	
<ul style="list-style-type: none"> - Siat Ekha - Siat Anekaha - Siat Ekaha Anekaha - Siat Ekaha Vyatvajaha - Siat Anekaha Vyatvajaha - Siat Ekaha Anekaha Vyatvajaha 	<ul style="list-style-type: none"> - Singular and Plural also - Finite – infinite also - Both can't coexist

c) Asamabava :

- Impossibility, Untenability, Hetau Panchami, because of existence of opposite attributes in one and same locus.
- 7th freedom theory is unacceptable.
- World is inexplicable - More you analyse, more elusive, theory of uncertainty proved.

7 Khandam is true :

- Know velocity of subatomic particle but don't know position.
- We understand, he is struggling, grappling with creation.
- Every theory uncertain - Only theory certain is uncertainty principle, which can never be negated.
- All philosophers have this problem, Advaitin also says Anirvachaniyam.
- Why Sashru Nyaya - Mother - Law Nyaya for beggar to say no money.

Anirvachaniyam

Jain

1) Ubayatmakam :

- World has existence and nonexistence
Mixture, Satyam and Asatyam Mixture
- 2) Whole world in all features in explicable
Sarvam Anirachaniyam

Problem :

- Anirvachaniyam extended to everything
- Astiaha / Nirjaraha

3) Avakatvyaha :

- can't be talked about

Advaitin

1) Opposite attributes can't coexist :

- World is sat, Asat Vilakshanam
- World different from Sat, Asat, sat Asat
mixture, Different from all 3

Vivekachudamani :

- Sannapi Sannapi Ubayatmikano world distinct
from sat – Asat
- 2. World is inexplicable only w.r.t Sat / Asat
- Other features – size – weight Nirvachaniyam
- Precise – Hence Transactions possible
- All transactions require Specification

Example :

- Next week bring book
- 3) Sarva Vyavahara Lopa Prasangaha
- 4) Maya also definable Sat – Asat – Vilakshana
Brahman, Sadhana, Sadhana Chatushtaya
Sampatti definable

Vivekachudamani :

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयात्मनि ।
उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४ ॥

iṣṭāniṣṭārthasamprāptau samadarśitayātmani |
ubhayatrāvikāritvaṃ jīvanmuktasya lakṣaṇam || 434 ||

When confronted with things pleasant or unpleasant, to remain unperturbed in both cases, by maintaining equanimity—
this is the indication of a jivan-mukta. [verse 435]

Sutra 34 :

एवं चात्माकात्स्न्यम् ।

Evam chatmakartsnyam

And in the same way (there results from the Jaina doctrine) the non-universality of the soul. [2 – 2 – 34]

1st Sutra :

- Refuted Sapta Banga Nyaya as definition of Anirvachaniyam.
- World is Sad – Asad Vilakshanam alone is definition.
- 34, 35, 36 - Nature of Atma refuted.

General Analysis :

- Can't explain Punar Janma properly.
- In this Janma :

Body	Content
<ul style="list-style-type: none">- Container- 6 Fit	<ul style="list-style-type: none">- Atma- 6 Fit

- Next Janma – Body – Elephant / Ant, Atma has to Expand – contract.
- Dimensional deficiency w.r.t. Atma

Word Analysis :

a) Evam :

- Similarity

b) Atma Kartsnyam :

- Dimentional unfitness / Unsuitability.

c) Cha :

- Moreover, is also another flaw in Jains.

d) Jain's Solution :

- Atma is elastic – Shrinks, expands.

Sutra 35 :

न च पर्यायादप्यविरोधो
विकारादिभ्यः ।

Na cha paryayadapyavirodho
vikaradibhyah

Nor is non-contradiction to be derived from the succession (of parts according to and departing from the soul to such different bodies) on account of the change, etc., (of the soul). [2 – 2 – 35]

General Analysis :

- Atma expands / Shrinks. Before next Janma - Shariram measurement taken like tailor and fitted.

Paryaya :

- Successive revisions of Atma.

Avirodha :

- Defectless, reasonable.

Vyasa :

- Atma also Vardate, Viparimate, Kshaya will have Maranam
- Yatra Yatra Vikara, Anityam, perishable.
- Anitya Atma can't enjoy Nitya Moksha. Who will enjoy Nitya Moksha, if Atma also contracts, expands?

Word Analysis :

a) Paryaya :

- Suggestion of Jain – Due to successive revision of size of Atma.

b) Avirodha :

- There is no fear, defect.

Vyasa's Reply :

c) Cha – Api :

- Such a suggestion also unacceptable.

d) Vikaraditya :

- Because of problem of modification.

Significance :

a) Paryaya :

- Flow - Successive change in Janma's - Flow of different dimensions of Atma.
- Pushnikai , Murungakai...

b) Avirodha :

- No problem of unfitness.

c) Na Cha :

- Such a suggestion - Not defect free.

d) Vikaradityaha :

- Admitting Atma to such an expansion, contraction, change.
- Body – Perishable – Gives Dukham.
- Atma - Will be Perishable - Will give Dukham.
- No Moksha from Sukham / Dukham.

Adi – Means :

- a) Viparimate, Vardate, Subject to Modification.
- b) Subject to Nasha – Anityatvam, Anirmoksha Prasangaha.

Lecture 191

Jain :

- Sapta Padartha categories, 1st and 2nd - Jeeva and Ajeeva Discussed by Vyasa.
- Aatra, Sanvara, Nirjara, Bandha, Moksha not discussed.

Sutra 33 :

- Ajeeva
- Material Bogya Prapancha
- Sapta Bangi Nyaya refuted.

Sutra 34, 35, 36 :

- Jeeva – Bogta - Experiencer of world conscious being.
- No Ishvara - Only being is Jiva.

Sutra 34 : Vyasa :

- Atma has finite Dimention Madhyama Parimana...
- Infinitely small = Anu Parimana

Infinitely big = Vibhu Parimana in between = Madhyama Parimana.

Anu	Madhyama	Vibhu
Smallest	In Between	Biggest

Na Akasmin :

- Atma's incompleteness, in suitability will come w.r.t physical body.
- Ant – Elephant – Japanese sumo wrestler - Atma will be oversize or under size.

Sutra : Jain's solution :

1st part :

- Atma contracts, expands as required by body – Ant / Elephant plastic Atma.
- Successive expansion, contraction as per variations of body.
- Adi Dosha = No contradiction, Na - not acceptable.
- Vikaribya - Atma subject to shad Vikaras.

Vridhi:

- Vrata expansion and contraction

Shankara :

- Atma also becomes mortal, Anityam, No use in shifting identification from body / Mind to Atma.
- If Atma mortal, there will be Anirmoksha Prasanga Dosha.

Vikaradhi :

- Material world provides matter for body's expansion and contraction.
- Who provides material for Atma's expansion and contraction?
- Substance not from external world of matter.
- Atma is Non - Matter – spirit - without a second - Non dual.
- No source of raw material. Drivya Abavat – Vastu Abavat

Sutra 36 :

अन्त्यावस्थितेश्चोभयनित्यत्वादविशेषः ।

Antyavasthiteschobhayanityatvadavisesah

And on account of the permanency of the final (size of the soul on release) and the resulting permanency of the two (preceding sizes), there is no difference (of size of the soul, at any time). [2 – 2 – 36]

General Analysis :

Sutra 34 :

- Atma can't fit various sizes of bodes from Janma to Janma.

Sutra 35 : Abyupethya Vada :

- Expanding, contracting Atma will come with Vikara, hence Anityam, mortal.
- Medicine leaves a side effect.

Sutra 36 :

- Expansion, contraction of Atma not acceptable in Jainism itself.

Moksha in Jainism :

- Free from Punar Janma, no Sharira Grahanam.
- What is size of Atma in Moksha?
- Size of Atma in Samsara = Size of Body.
- Final size of body is Buddha Shariram - Eternally continues.
- Permanance of size of Atma in Moksha.
- Permanance means what exists in past, present, future = Nityam.

Lecture 191 (Continued)

Chapter 2 – Section 2

Sutra 36:

अन्त्यावस्थितेशोभयनित्यत्वादविशेषः । Antyavasthiteschobhayanityatvadavisesah ।

And on account of the permanency of the final (size of the soul on release) and the resulting permanency of the two (preceding sizes), there is no difference (of size of the soul, at any time). [II – II – 36]

- Permanence of size of Atma in Moksha means Trikala Avasti – Nityam.
- Accept continuity of one form, before and after Moksha.

न च पर्यायादप्यविरोधो विकारादिभ्यः । Na cha paryayadapyavirodho vikaradibhyah ।

Nor is non-contradiction to be derived from the succession (of parts according to and departing from the soul to such different bodies) on account of the change, etc., (of the soul). [II – II – 35]

- Previous Sutra 35 – temporary accepted solution.

Problem in Sutra 34:

एवं चात्माकात्स्न्यम् । Evam chatmakartsnyam ।

And in the same way (there results from the Jaina doctrine) the non-universality of the soul. [II – II – 34]

- If size uniform, Atma can't fit into different bodies in different Janmas.

In Sutra 36:

- Sutra 35th solution not acceptable for Sutra 34 problem.

Word meaning:

a) Antyatstita :

- Because of permanence of size of Atma during final stage of liberation.

b) Ubayanityatvat:

- Size should be changeless – during beginning, middle and end also.

c) Cha :

- And hence, Aviseshaha. Size should be uniform
- If size is uniform in Mokshakala, it should be uniform now also. Then problem of Unfitness is there.

Significance of words:

a) Antyavastita

b) Ubayat

c) Nityavat Cha

d) Avisesha

a) Antya Avastiti:

- Anta: Antya Avastu Parimana.
- Size during Moksha Avasta.
- Parimana = Measure not Parinama = Modification.

b) Avastiti :

- Permanence, Continuity, endurance. Because of size of Atma during liberation we conclude.

c) Ubaya Nityatvam :

- Ubaya Avasta = Aadi + Madhya Avasta.

Other 2:

- If Anta Parimana – Nityaha.
- Madhya Parimana – Nityaha.
- One Parimana = Aadi, Madhyama, Antya – Parimana Nityatvat.

d) Cha :

- Conjunction to add to Argument. Because of continuity in the end, uniformity in beginning and middle also

e) Avisesha :

- Size will be ever the same.

Jain :

- Size same only in liberation.

Vyasa :

- Size same in Samsara also.
- Parimana Samanatvam if Nitya.

Corollary :

- If size uniform in Samsara, when new bodies taken, size will be same.
- Atma + Shariram will not fit always.
- Jaina – Jeeva not acceptable.
- Creation = Product of Param Anu, Sapta Ranga Naya.

- Param Anu Vada of Jaina not acceptable.
- Sapta Bangi naya – not Acceptable.
- Madhyama Param Anu Jeeva not acceptable.
- Vyasa Refuted in Vaiseshika Adhikaranam No.3 Sutra 12 (2-2-12 upto 2-2-17).
- Param Anu Seed Atomic Theory Refuted by Vaiseshika / Buddhism / Jainism.
- Jain Matam Over.

Astika	Nastika
<ul style="list-style-type: none"> - Sankhya - Yoga - Nyaya - Veiseshika - Purva Mimamsa 	<ul style="list-style-type: none"> - 3 Branches of Buddhism 1 Jainism. - 2 Left : One Branch of Buddhism Shunya Vadi + Charvaka not taken by Vyasa.

Charvaka :

- Deha eva Atma.
- Charvaka Materialistic system.

Charvaka Philosophy :

यावज्जीवेत्सुखं जीवेत् ऋणं कृत्वा घृतं पिबेत् ।
भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥

Yaavajjeevet sukham jeevet, Rinam kritwa Ghritam pibet |
Bhasmeebhootasya Dehasya Punaraagamanam Kutah ||

As long as you live, just live with comfort. Just borrow money and drink Ghee (enjoy life with all earthly pleasures). Once you die and have been burnt to ashes, you are not coming here on this earth for the repayment of your loans.

- Live + eat well, borrow money.
- **Nothing remains :**
No Punyam, papam, No Sukshma Shariram.
- Extremes – Charvaka + Vedanta look similar.
- No Mind other than Brain - Die – All Over.
- Grossest form of Philosophy. Next Adhikarana – 7th - 5 Sutras

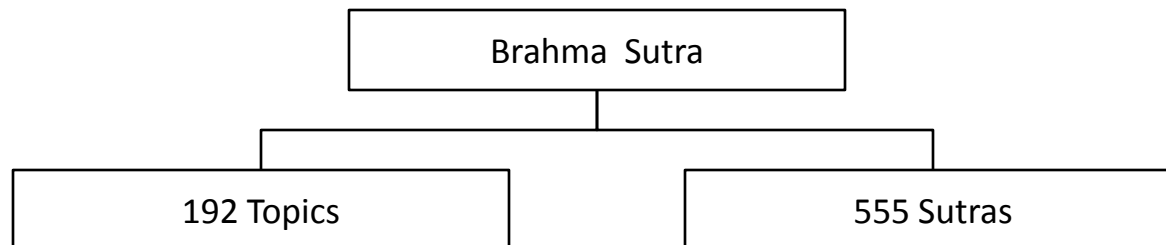
Sutra 37 :

पत्युरसामञ्जस्यात् ।

Patyurasamanjasyat ।

The Lord (cannot be the efficient or the operative cause of the world) on account of the inconsistency (of that doctrine). [II – II – 37]

- 36th Sutra – 6th Adhikaranam – Ekasmin Assanou Adhikharanam.
- Jain Mata Nirakarana Matam.
- Adhikaranam = Topic.
- Vishaya Vishayasya Purva Pakshi Stotram, Sanga Teshchanya Shashtra Adhikaranam Smritam.



Pathyatii Adikaranam :

Pathyuhu :

General Analysis:

- Nimitta Karanam of World.
- Generally Material Cause of world focussed.
- 2nd Brahma Sutra – Janmadasya Yataha

जन्माद्यस्य यतः ।

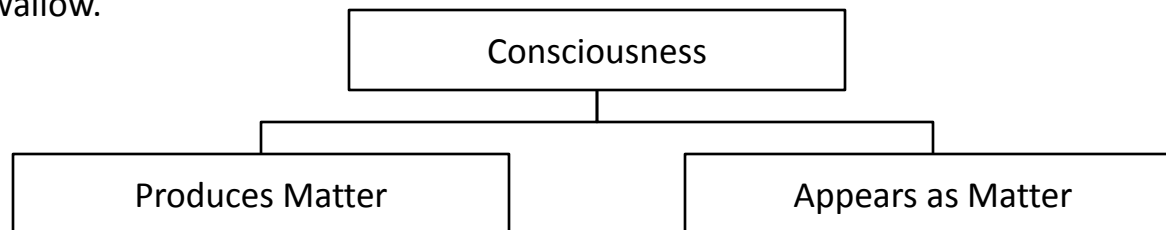
Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

- Brahman = Upadana Karanam = Material Cause of Universe.

What is Material Cause of World?

- Crucial topic which differentiates one Darsanam from other.
- Distinction can be shown clearly.
- Vedanta Unique Darsanam.
- Material Cause = Consciousness itself.
- Chaitanyam itself = Material Cause.
- Conciousness – Non Matter is Material Cause of material Universe.
- Difficult to swallow.



- Elaborated in Mandukya Chapter 4 – Alata Shanti Prakaranam.
- Agarbatti in Motion = World = Matter.
- Chaitanya Spandanam = Matter.
- No Matter at all.
- All others – Material Cause = Matter.
- Jada Karanam of Jada Prapancha.
- Analysed in 2nd Sutra.

Chetana Karana Vada :

Vedanta	Sankhya	Nyaya Veiseshika
<ul style="list-style-type: none"> - Chetana - Purusha Karanam 	<ul style="list-style-type: none"> - Achetana - Prakrti is Karanam 	<ul style="list-style-type: none"> - Achetana - Param Anu is Karanam

Purva Mimamsa :

- Never accept Utpatti of creation.
- Creation like this Always.
- Na Kadachit Ani drisham Jagat.
- Absolved of Creation Discussion.
- No Mistakes in Creation.
- Buddhism – Jainism – Param Anu = Material Cause.
- Nimitta Karana Ishwara.
- Intelligence Cause - in Nastika will not come. No Ishwara.

Science :

- Big Bang, evolution

Christianity :

- Has unique Intelligence Cause – with problems.

Islam :

- Theological Ishwara – has problem – logical + scientific problems

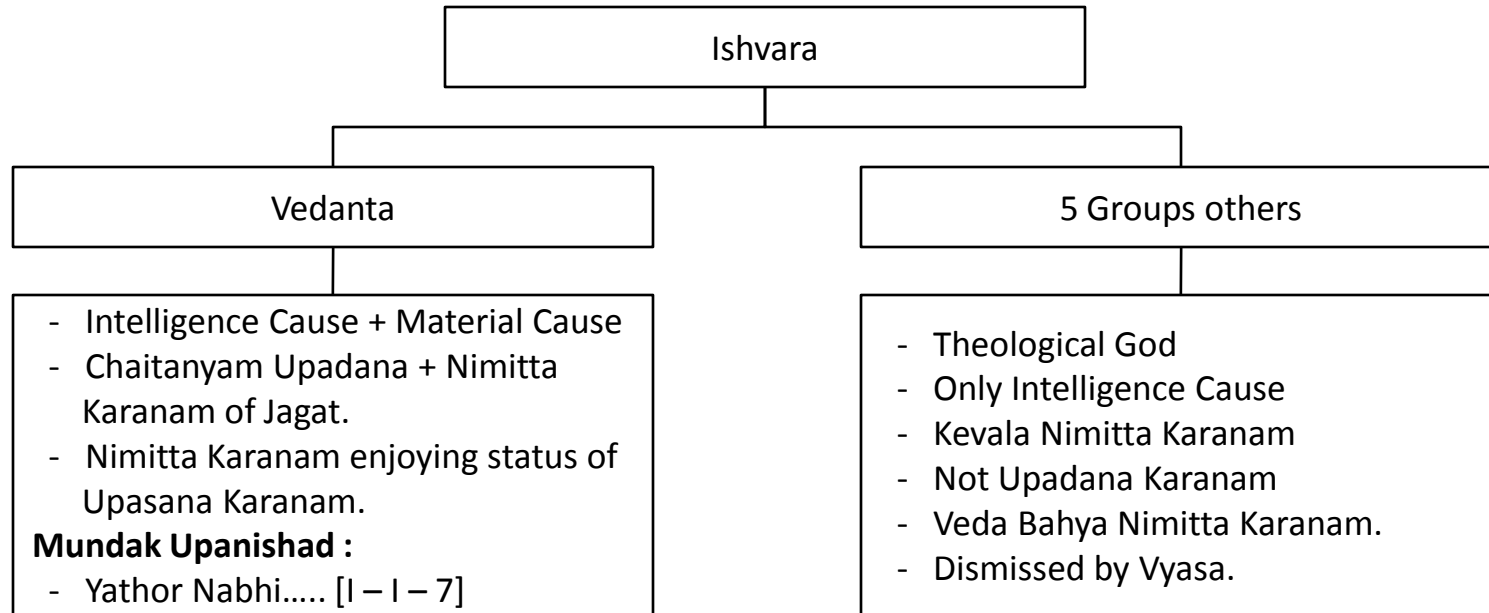
Buddhist + Jains :

- No theological God. Astika Darshanam have a theological God.
- Sankhya, Yoga, Vaiseshika, Shaiva Agama - Have Nimitta Karanam – Unique.
- Maheshwara = Shaivas who follow Agama – Not Veda.
- **Agama :**
 - Set of literature different from Vedas.
 - Agama word used in Vedas also.
- Agama followed by Shaiva, Vaishanva + Shapta.
- Maheshwara followed as Nimitta Karanam in 5 philosophies – Sankhya, Yoga, Nyaya, Vaiseshika, Shaiva Agama – This Adhikaranam.
- Vaishnava Agama – Next Adhikaranam.

Sankhya :

- No Ishvara.
- Another Sankhya who follows Sankhya adds Ishvara – Saishvara – or Hiranyagarbha Vada Sankhya.

- Lord Nimitta Karanam – Ishvara in Saiva Agama – Pashupathi.
- Lord = Pashupathi = Pathi = Nimitta Karana Ishvara.
- Like S-Mani K-Murthy.
- Jiva = Pashu, helpless, controlled by Pashupathi.
- Samsara = Pasham – Pashu, Path, Pashyam.
- Tatastha Ishvara – Remaining separate.



Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

Nimitta Karanam	Upadana Karanam	Product
Ishvara	Ishvara	World
Goldsmith	Gold	Ring
Carpenter	Wood	Table
Spider	Saliva	Web

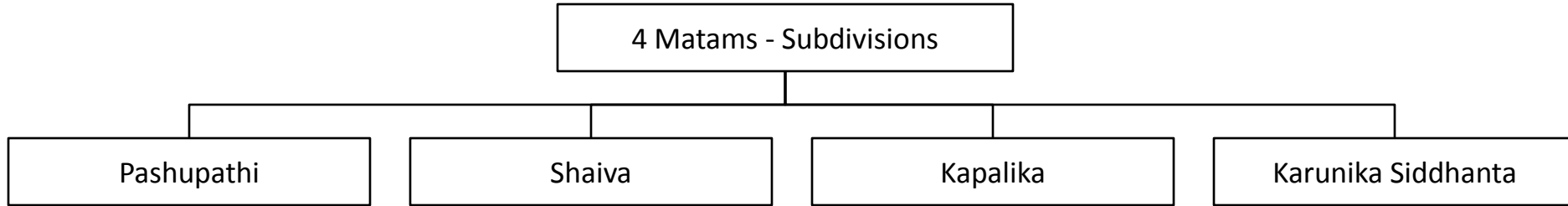
- 5 Groups - Lord - Matter Separate - World.
- Tatastha Ishvara – Separate Ishvara – theory full of logical problems.
- Kevala Nimitta / Veda Bahya Nimitta theory full of logical + practical problems.

Vedanta :

- Initially – Accept Tatastha Ishvara
- Ishvara in Vaikunta / Kailasha.
- God modifies Matter to make Universe.
- Later come to Abinna Nimitta Upadana Karanam Ishvara.

2nd Chapter – 2nd Pada – 7th Adhikaranam :

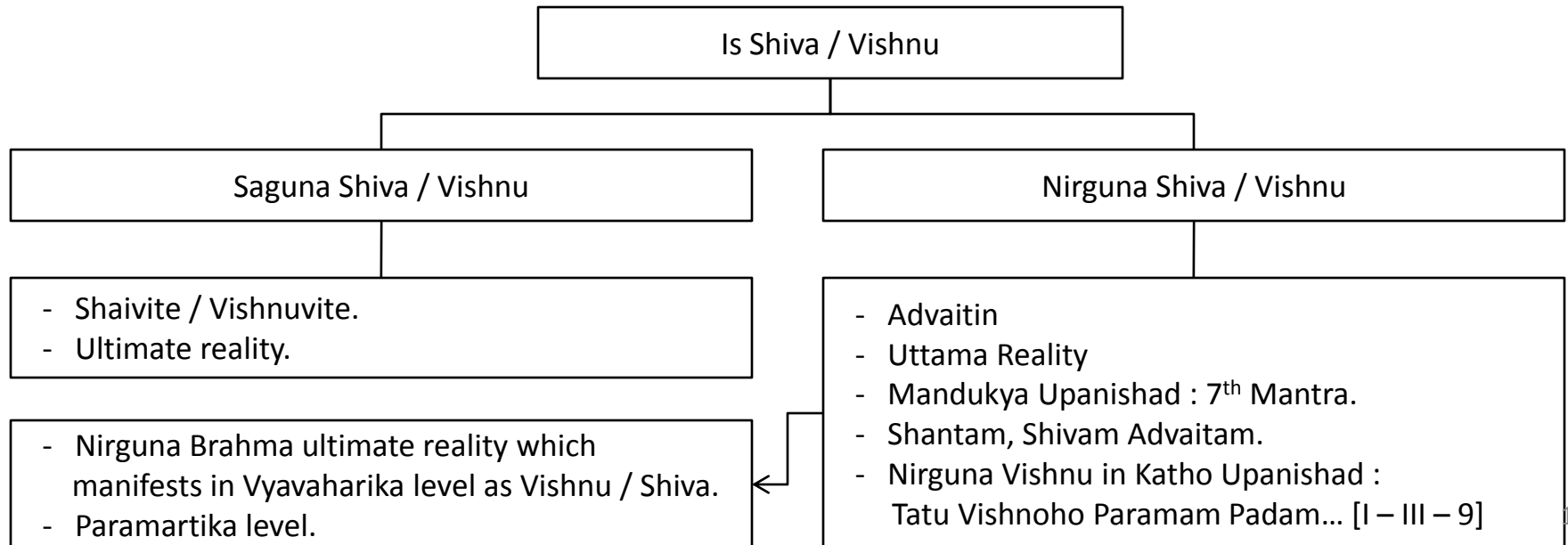
- Maheshwara Matam Refuted.
- Lord Shiva = Ultimate Cause of Reality.



- 4 Together is Maheshwara Matam.
- Shaiva Matam = Lord Shiva is Reality.

Advaitin :

- Are we Shaivites / Vishnuvaites?
- **Ask Question:**



Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमैद्वतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.

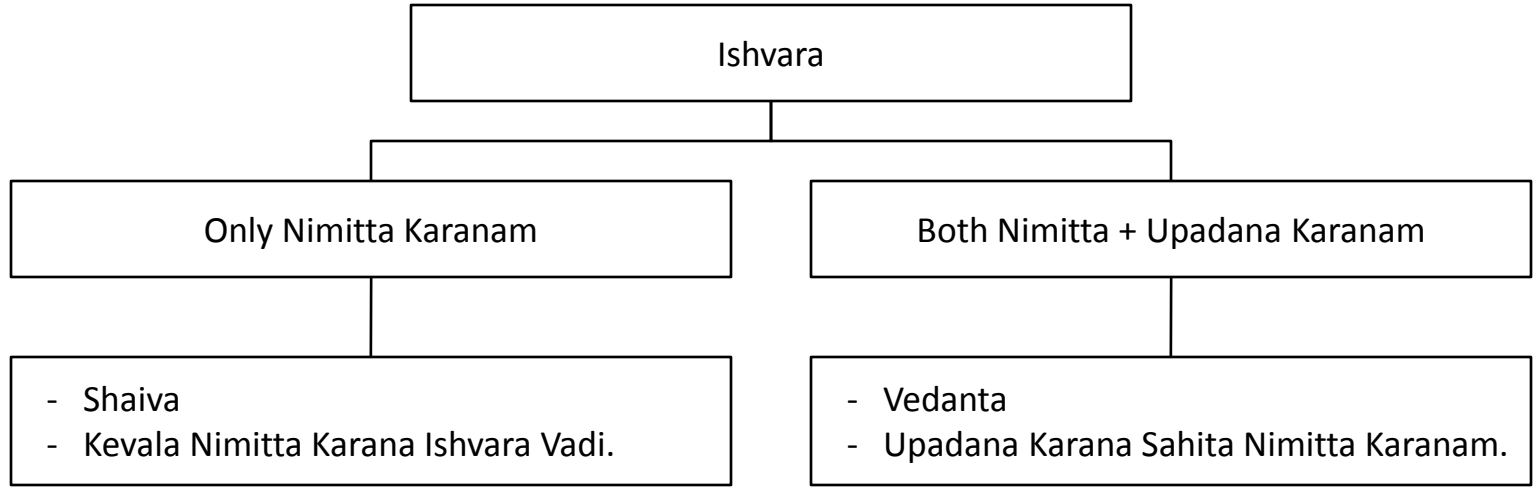
[Mantra 7]

Katho Upanishad :

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

Vijnana-sarathir-yastu, manah pragrahavan narah,
So'dhvanah param apnoti, tad visnoh paramam padam ॥ 9 ॥

The man who has Intelligence for his charioteer and the mind as the (well-controlled) rein, - he attains the end of the journey, that Supreme Place of Visnu (the all-pervading Atman). [I – III – 9]



Vedantin:

- How do you establish Nimitta Karana Ishvara through Sruti?

Sruti: Material Cause

Mundak Upanishad :

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
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Yathorna-nabhih srjate grhnate ca yatha prathivyam-osadhayah sambhavanti,
Yatha satah purusat kesalomani tatha-'ksarat sambhavatiha visvam || 7 ||

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]

- Yathorna Nabhi – Spider Example
- Sokamayata – Bahushyam.
- Let me multiply myself into Universe without extraneous material.
- Bagawan – presented as Upadana + Nimitta Karanam.
- Therefore Sruti not Paramanam for you.

Maheswari Mati:

- Establishes through Yukti Pramanam.
- Yukti Siddham - Nimitta Matra Ishvara Jagat Karanam.
- This Ishvara called “Pati” in this Adhikaranam.
- Pati = Yukti Siddha Kevala Nimitta Karanam Ishvara.
- Not Unique to Maheshwara Matam.
- Yoga / Nyaya / Vaiseshika also talk of Kevala Nimitta Karanam Ishvara.
- Refuting Yoga, Nyaya, Vaiseshika Matam.
- Called Tatastha Ishvara Vada in Vedanta = Yukti Siddha Nimitta Karana Ishvara.
- People suffer because of Purva Janma Papa Karma.

Vedantin’s Question :

- What is Pramanam for Punya Papam?
- Punya Papam Adrishtam – scientifically unknowable.
- Astrology not Science.

General Analysis: 1st Sutra

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Ishvara not merely Intelligence Cause because of logical incongruity, problem, discordance, feeling – Asamanjasam.

Shankara:

- Lot of problems if you establish God through logic

Problems mentioned in :

Br. Sutra – 1-1-2 – Janmadhi Adhikaranam

जन्माद्यस्य यतः ।

Janmadyasya yatah ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe) [I – 1 – 2]

- Lord can never be established by logic.

Br. Sutra –1-1-3 – Shastri Yoni Adhikaranam

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I–1– 3]

- Logicians give 3 types of Reasoning - Anumanam 1, 2, 3 - All wrong.
- Only with Shastra we can get proof of Shastra.
- We can use logic to understand Shastra and arrive at God says Purva Pakshi.

3 more Arguments here :

1) Vaishamya Naigrinya Dosha – Partiality

- Some have good parentage, terrible parentage, No parentage, Single parent.

His Answer:

- Varieties of Janma because of Purva Janma Punya Papam.
- Science based on perception, reasoning.
- Astrology not based on perception, reasoning.
- No proof of Punar Janma – Its only a possibility.

Science Doesn't Accept :

- Sukshma, Karana Shariram and Atma.
- Mind = Brain in Science.
- Science accepts visible Sthula.
- To prove Punya Papa, can't accept Punya Papam. If you accept Shastram for Punya Papam, accept Bhagawan also as Material Cause.

Logic	Shastram
God has Raaga Dvesha, Hence Creates	God is Dosha Rahita

2nd Dosha:

- Ishvarasya Anir Ishvarasya Dosha – because of Karma.
- Neiyayikas Attacked.

3) Based on Definition of Ishvara :

- Based on Yoga Sutra of Sankhya.
- Ishvara free from all Doshas.

Lord is without Doshas:

Patanjali Yoga Sutra :

क्लेशकर्मविपाकाशयैरपरामृष्टः
पुरुषविशेष ईश्वरः ॥ २४ ॥

*kleshakarmavipakashayairaparamrishtah
purushavishesh eeshvarah ॥ 24 ॥*

Isvara (the Supreme Ruler) is a special Purusa, untouched by misery, the results of actions, or desires.
[Chapter 1 – Verse 24]

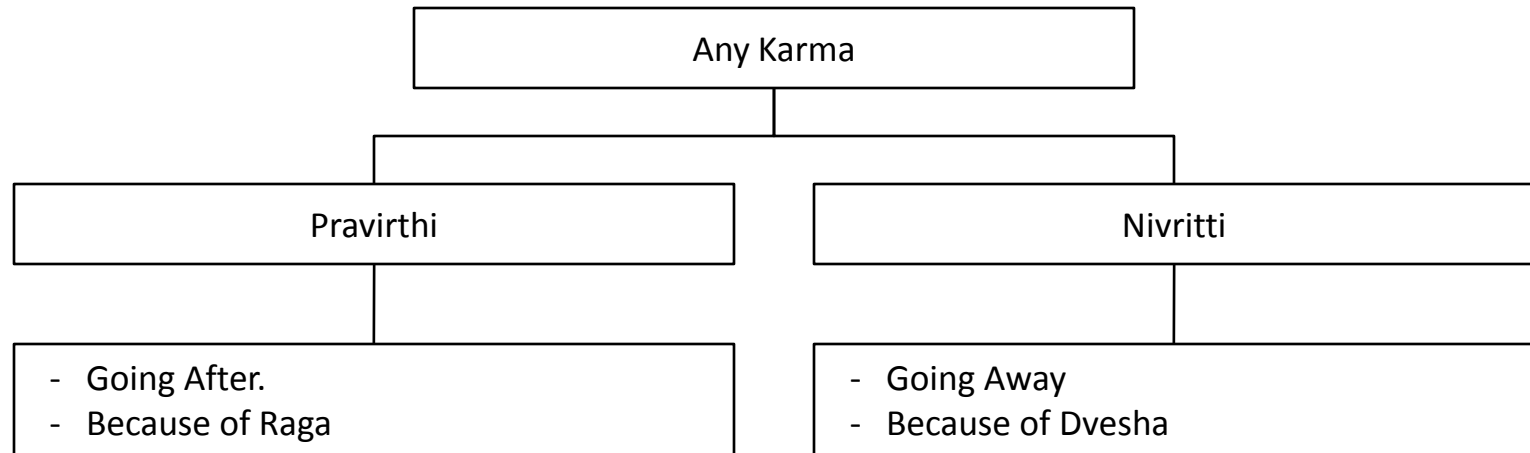
a) Klesha :

- No Raaga Dvesha. Therefore Karma Nasti.

Vaishamya	Nairgrinyam
Partiality	Cruelty, Sadism

2nd logical fallacy :

- Neiyayikas Nyaya Sutra
- Pravarthanena Lakshana Dosha.
- Evils in Jiva can always be established through Activity.



- God creating world also an Activity. No Karma Phalam.

b) Vipanca :

- No Punya Papa Phalam.

c) Asha :

- No Sukha Dukha Vasana – will come.

d) Karma :

- Means Sukha Dukha Vasana.
- Bagawan free from Karma, no Karma Phala Anubhava based Vasana.
- Without all these is Ishvara.
- Ishvara will be Udaseena – passive.
- No Raaga, Dvesha, Karma, Phala – Vasana.
- How can Udaseena Ishvara create world? which is Karma?

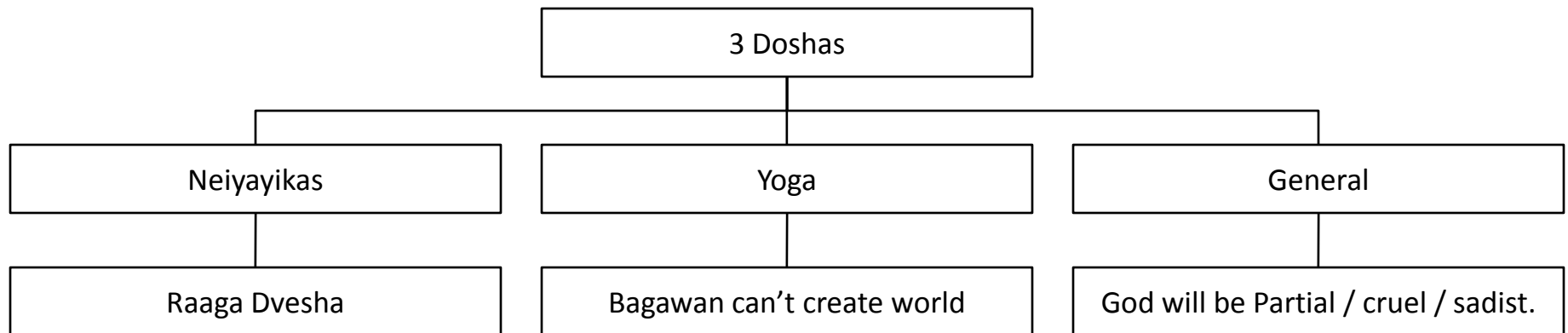
Gita:

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्वद्यकर्तारमव्ययम् ॥ ४.१३ ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and karma; though I am the author thereof, know Me as non-doer and immutable.
[Chapter 14 – Verse 13]

Shastra :

- Bagawan does creation without Action.
- Without Shastra, can't prove Bagawan is Karanam.
- 3rd Fallacy – Bagawataha, Pravirtya Abava.



- Never play with God + proof of God without scriptures.

Word Analysis:

a) Pathyuyu : Asamanjasyat

- Gods status of merely being Intelligence Cause is unacceptable.
- Pathyuyu is Kevala Nimitta Karanatvam Na Sambavati.

b) Asamanjasyat:

- Because of fallacy, logical defects.

Significance:

a) Pathyuyu – Pati – 6th sense :



God

- God merely being Intelligent Cause not Acceptable.
- God in Vaikunta creating + Dumping – OK with childish minds.
- Pratibasika God – in beginning – OK.

b) Asamjasyat : Logical

- Brahma Sutra 1 – 1- 3 - One reason.

शास्त्रयोनित्वात् ।

Sastrayonitvat ।

(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge.[I-1- 3]

Sutra 38 :

सम्बन्धानुपपत्तेश्च ।

Sambandhanupapattescha ।

And because relation (between the Lord and the Pradhana or the souls) is not possible. [II – II – 38]

Defect in :

- Maheshwara, Yoga, Vaisesika. God only Intelligence Cause.
- Goldsmith / Carpenter - Intelligence Cause separate from Gold / Wood.

What is Material Cause?

Nyaya	Sankhya / Yoga
Param Anu	Pradhanam

- All say Material Cause – Intangible object.
- Niravayavayavam – Partless.
- Both Pradhanam + Param Anu – Partless.
- Apratyaksham – Not Available for senses.
- Only Anumeyam, inferred.
- Asharira Bagawan has to talk without Body, Mind, Sense Organs.
- Pradhanam = Intangible, Imperceptible.
- How contact between Bodyless Nimitta Karanam and tangible Material Cause possible?

Carpenter / Goldsmith	Contact with Wood / Gold
Without Body	Possible

- Body is created later.
- No contact possible between Nimitta Karana Ishvara and Raw Material.

Nimitta Karana	Raw Material / Upadana Karanam
<ul style="list-style-type: none"> - Ishvara - Bodyless - Can't contact and produce world 	<ul style="list-style-type: none"> - Prakrti – Sankhya - Param Anu - Nyaya

Answer :

- Scriptures talk of possibility of contact.
- Scriptures also say Material cause + Intelligence Cause one Ishvara – Accept this also.
- No Pidivadam – Fanaticism.
- Sambandha Abhava Dosha.
- Sambandha between Intelligence Cause + Material Cause not possible.
- In Maheshwara / Yoga/ Nyaya Matams.

Technical:

- a) No Samyoga – A Niravayatvat – Ishvara without parts.
- b) No Samavaya – Sambandha possible between 5 pairs of objects in Tarqa Shastra.

Word Analysis:

a) Cha :

- Again.

b) Sambanu Pattehe :

- Because of impossibility of any Relationship, contact between Nimitta and Upadana Karanam. God not Intelligent Cause.

Significance:

- **Sambandani Anupapattihi :**
 - Impossibility of contact between Nimitta + Upadana Karanam.
- In Vedanta, both same, No Contact, Relationship required.
- Your God can't be Intelligence Cause.

Vyasa Refutes :

- Ishvara as Intelligence Cause only.
- Vedanta Ishvara = Intelligence Cause + Material Cause.

Tatastha Ishvara Vada :

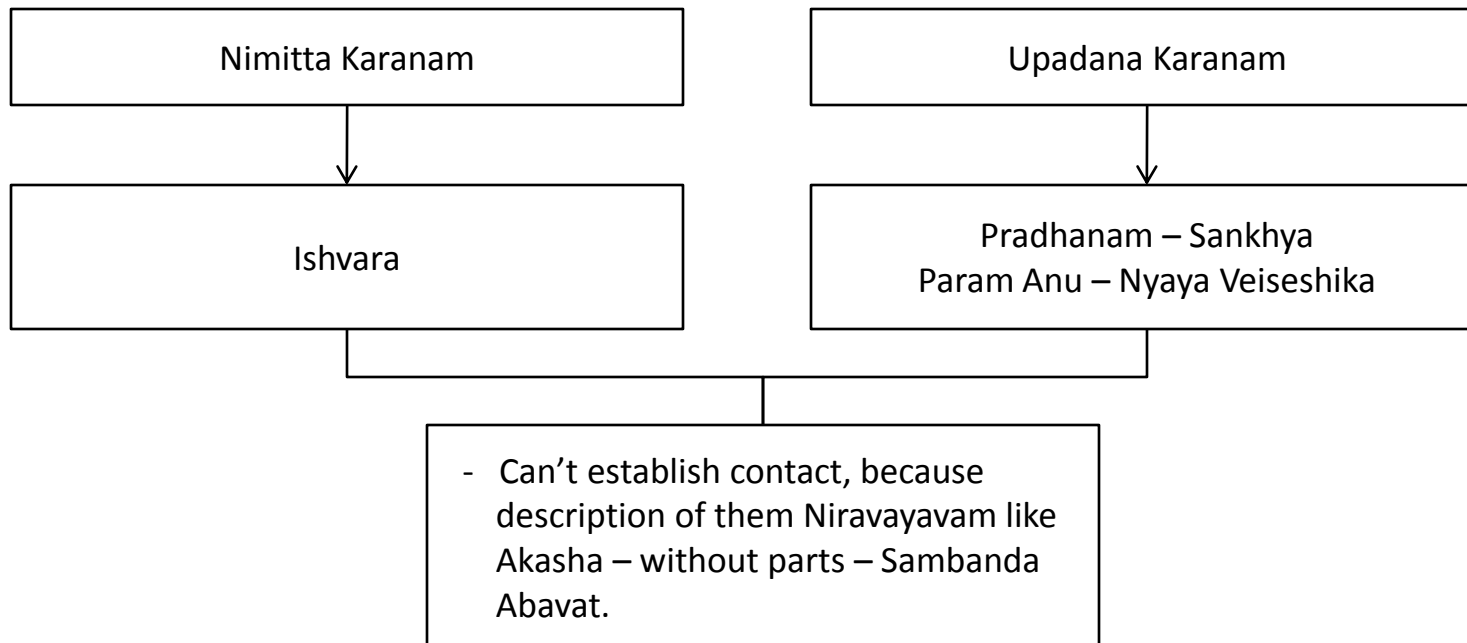
- God exists separate from World.
- Product Non-separate from its Material Cause.
- Product Always separate from Intelligence Cause – efficient cause.
- Furniture non separate from wood but separate from Carpenter.
- Ornament non-separate from Gold but separate from Gold smith.
- **In All system :**
 - Upadana Karanam – is separate
 - Nimitta Karanam = Personal God.
- World non-separate from material cause – matter.

Have to say :

- World is separate from Intelligent Cause – Ishvara .
- God away from World like carpenter away, separate from furniture.
- God separate from world called Tatashta Ishvara.
- Standing somewhere else away from world / space.
- Space – Intergrated part of world.
- Here Sharira, Maheshwara Matam, Sankhya, Yoga, Nyaya and others who talk of God separate from World
Can't establish that God through Veda.

Veda clearly says :

- God is Nimitta and Upadana Karanam of World.
- Tatastha Ishvara Vadi can't go by Veda.
- They have to go only by Anumana, Tarqa Pradhanam.
- Personal God intelligent, Omniscient.
- God outside is Tarqa Pradhana.
- Loopholes – in Nyaya – Sankhya.
- Yoga – Refuted in 37 and 38 Sutra.
- Common wrong conclusion = Tatastha Ishvara = Sambandha Anupapattena.
- Their Nimitta + Upadana Karanam can't contact together.
- Carpenter + Wood should have contact to produce the World.



Sutra 39 :

अधिष्ठानानुपपत्तेश्च ।

Adhishthananupapattescha ।

And on account of the impossibility of rulership (on the part of the Lord). [II – II – 39]

General Analysis:

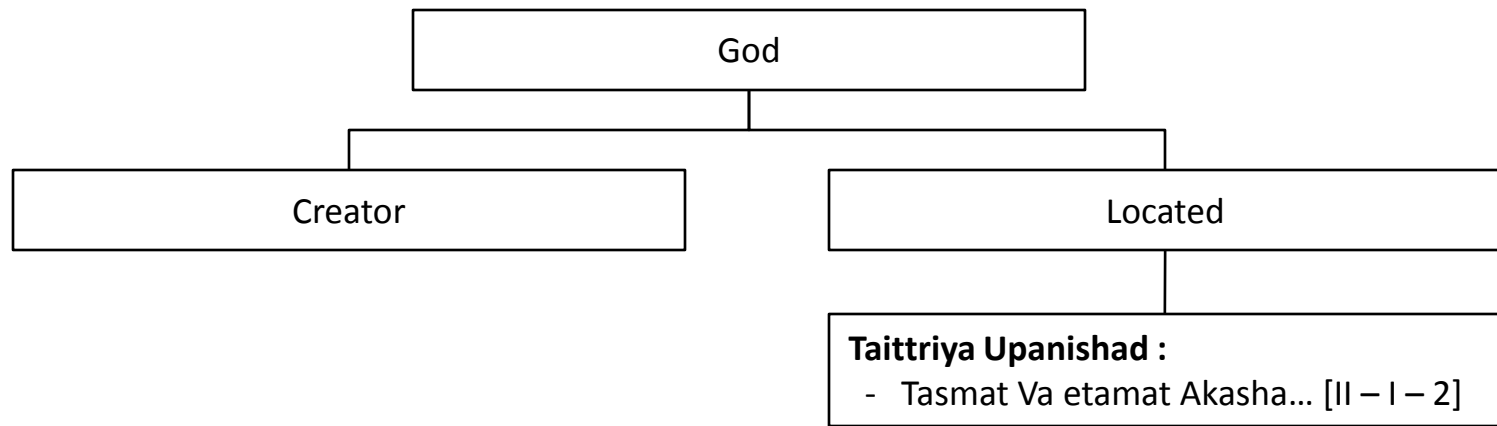
- 1st Meaning - Sutra 39
- 2nd Meaning – Sutra 40
- Once you postulate intelligent God, as Intelligence Cause of creation, like Goldsmith, you have to extend concept of God – accordingly.
- Intelligence Cause has a body – Shariram Required to work on Raw Material to produce effect.
- Have to accept body for Ishvara and also Karanam.
- Jnana Indriyas, Karma Indriyas, Manaha.
- Using Karanams alone, Karma is possible.

Sutra 39 :

- Says – God can't have body, but God Must have body for creation.
- To have Body require Pancha Butas but not yet created.
- God can't have a body – which is illogical.

2nd Reason :

- Where is Body located?
- Like Goldsmith exists in a place.
- Vaikuntha, Goloka Brindavan.
- Loka is within space.



Taittriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योन्नम् । अन्नात्पुरुषः ।

**tasmadva etasmadatmana akasah sambhutah,
 akasadvayuh, vayoragnih, agnerapah,
 adbhyah prthivi, prthivya osadhayah,
 osadhibhyo'nnam, annatpurusah II 2 II**

From that (which is) this Atman, is space born; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [II – 1 – 2]

- Anumanam proves there is a carpenter with Body.

Can't say :

- God can create without Body.
- No Pramanam for that.
- No Anumana.

Shastra says :

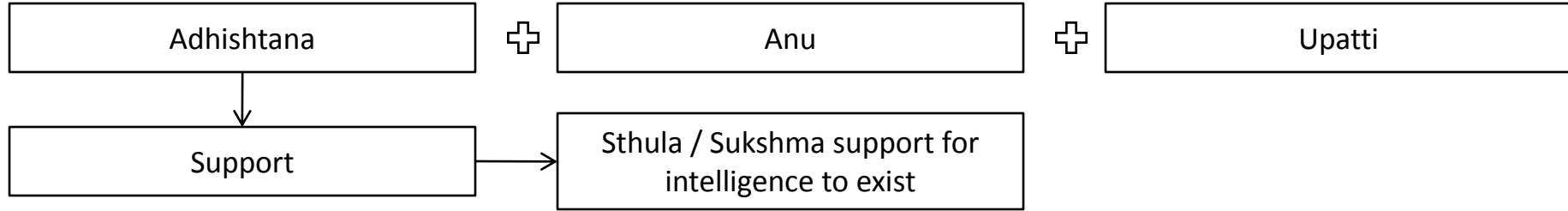
- Bhagavan is Intelligence Cause + Material Cause and Creates.

Word Meaning:

a) Cha :

- Moreover

b) Adhishtana – Anupapattehe :



- Intelligence can't exist without Locus.
- Because of impossibility of Physical Support, God can't be merely Intelligence Cause of the World.

Gita :

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १८.१४ ॥

The “Seat” (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

- Body is the seat of Intelligence.

All transactions require 5 factors :

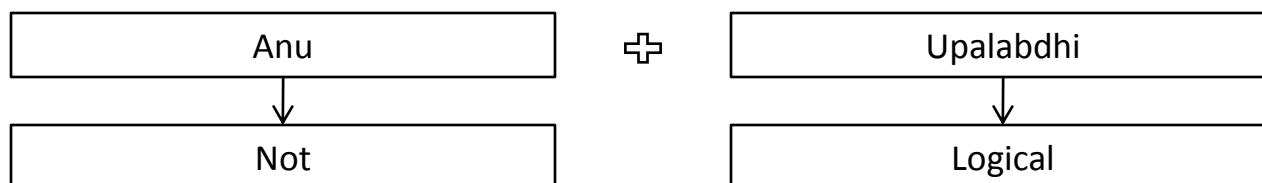
1. Adhishtanam = Body
2. Ego – Doer
3. Organs of Perception
4. Organs of Action
5. Presiding Deity

- Where is Bagawans Sthula Shariram?
- Far away somewhere – If no body, where will Bagawan keep his Intelligence?
- 1st Meaning : Physical Body.
- 2nd Meaning : Body has to be located in a place.

What is God's Body? Where is he located?

b) Anupalabdhi :

- Untenability, impossibility, illogicality.



- Adhishtanasya Anupa pattihi.
- Sashti Tatpurusha.
- Because of impossibility of physical Body for Lord.

c) Cha :

- Because of additional Reasoning – Lord can't Dump – Akasha, Vayu,
- In Puranas – Mind immature – symbolically present.
- When intellect Active, such Arguments not satisfactory.

Sutra 40 :

करणवच्चेन्न भोगादिभ्यः ।

Karanavacchenna bhogadibhyah

If it be said (that the Lord rules the Pradhana etc.,) just as (the Jiva rules) the senses (which are also not perceived), (we say) no, because of the enjoyment, etc. [2 – 2 – 40]

General Analysis:

Question :

- If God is Intelligence Cause, Efficient cause like Goldsmith, Carpenter, You have to explain Body of Lord.
- No Intelligence without Body.
- Pancha Butas not born

Purva Pakshi :

- Body possible for God.

Shiva :

- Jatadhari, Trishuladhari, Danuradhari.

Vishnu :

- Shanka, Chakra, Gadha.
- God located outside World, like all personal Gods.
- Bakta Got Direct Darshanam with Beautiful Body.

Main problem :

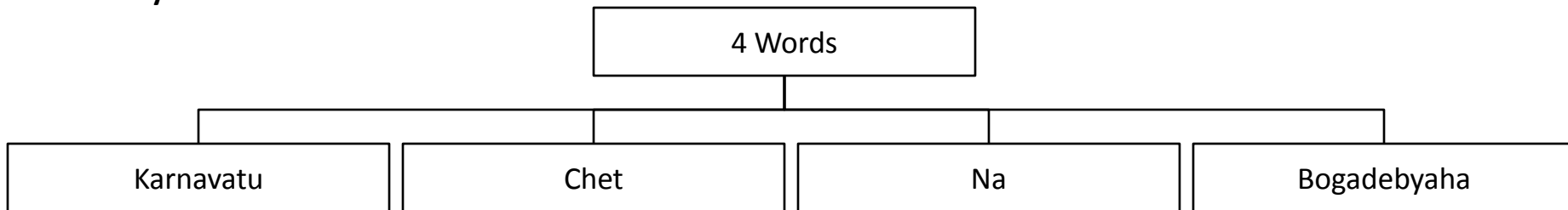
- If Bagawan has physical Body, will have Sukha, Dukha, Anubhava, Bhoga – Experiences, favourable, unfavourable.
- One Devotee does puja – other not, Lord will have Vasana, modifications, Asti, Jayate.
- God will have to undergo problems if Shariram Accepted for God.
- Also will have to Answer Question:
What is Body made of? Pancha Bautikam?
- If Special Body, What is Pramanam?
- My imagination – I can also imagine you are wrong.
- Shastram says – Bagawan has no body and also he is Nimitta + Upadana Karanam.

- Then he is not located.
- Lord as Upadana Karanam in form of World itself.
- Material cause never away from World / effect.
- God not in Special location - where ever World is there, Lord is there.
- Sarvam Vishnu Mayam / Shiva Mayam Jagat.

Where is Ishvara located?

- Location Requires Space.
- Will never be able to Answer.
- For location, Akasha Required.
- Personal Embodied God before Srishti has loopholes.

Word Analysis :



a) Karanavatu :

- God has body with Organs.
- Purva Pakshi statement
- Saiva statement.

b) Chet :

- If this is your contention - Advaitin's reply.

c) Na :

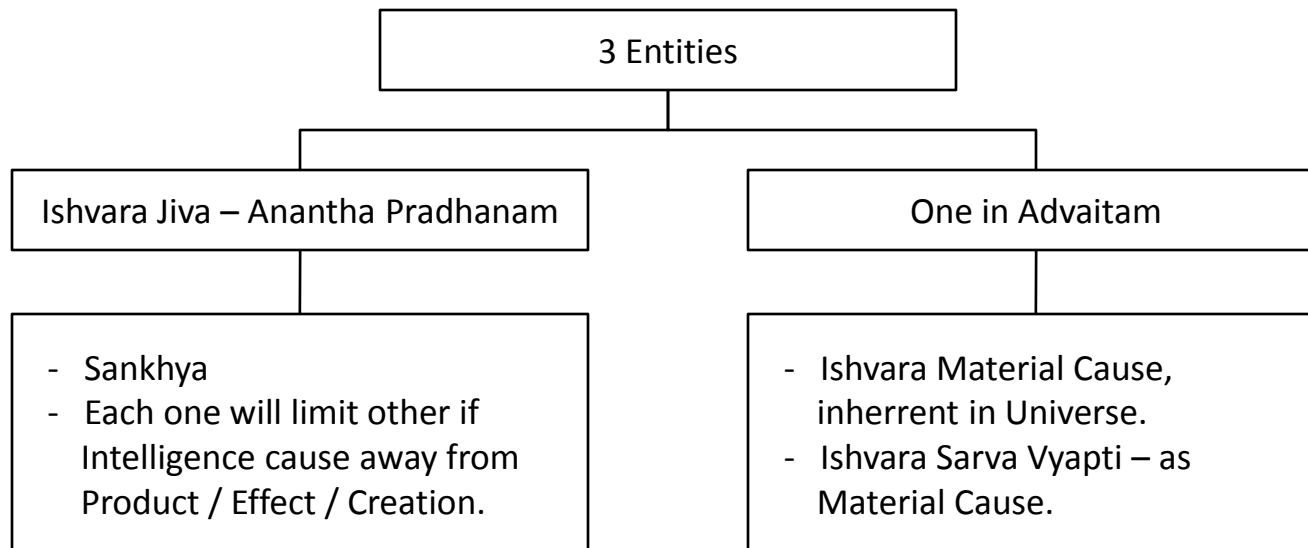
- Not Acceptable.

d) Bogadebyaha :

- Because God will be subject to experiences, which is irrational.

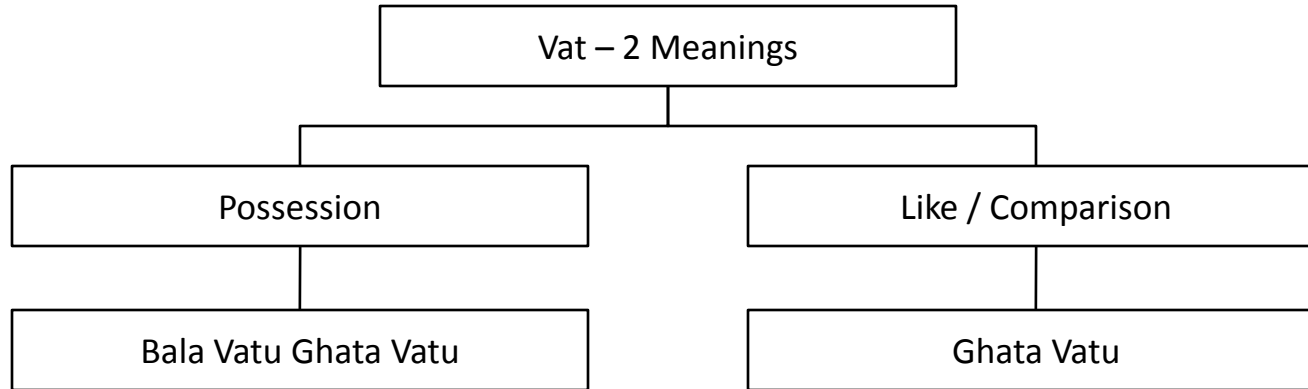
Boga	Aadhi
- Sukha Dukha Anubava	- Etc.

- Once Sukha Dukha Anubhava comes, it will leave Vasana – Anubava Janya Vasana comes, Raaga Dvesha comes.
- Like Particular fruit eaten before impression of happy experience Remains.
- Next time see fruit, Vasana - Raaga Dvesha comes.



Significance of words :

a) Karanavatu:



- That Sthula Shariram which possesses Sukshma – 17 organs – Toolbox.
- Ishvarasya Karanavatu Asti Sthula Shariram.
- God has got body with all organs.

b) Chet - Answer :

- Not Acceptable to us.

c) Pravriti, Karma, Karmaphalam :

- Comes - Samsara chain continues.
- All this happen to Lord also Bagawan – An Ishvara – with Samsara.
- We will have to console him like 2 Neighbours.
- No Personal God in outside World.
- If you suppress intellect, it will be blind belief.

Last Sutra : Sutra 41

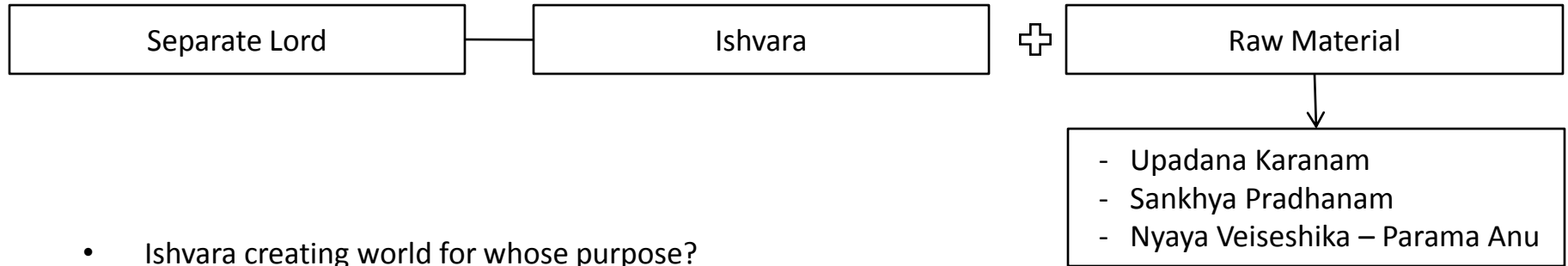
अन्तवत्त्वमसर्वज्ञता वा

Antavattvamasarvajnata va

(There would follow from their doctrine the Lord's) being subject to destruction or His non-omniscience. [II – II – 41]

- Problems Galore.

General Analysis:



- Ishvara creating world for whose purpose?
- Not for his own Sukha Dukha Anubava but for Jivas.

(1) Ishvara	(2) Pradhanam	(3) Jiva
<ul style="list-style-type: none">- Paricheda- Limited- Will be subject to mortality	<ul style="list-style-type: none">- Modified into universe- Limited	<ul style="list-style-type: none">- Limited

- Vastu – Kala - Paricheda.
- Spacewise Limitation will bring timewise limitation.
- Ishvara will be subject to Mortality.
- If Pradhanam + Jiva limited + Ishvara is limitless, he will be Ishvara of What?
- Ruler, Controller, Governor, Administrator of What?

Teacher	No Jiva / Pradhanam
- Enjoys teacherhood when students are there.	- Ishvaravatvam gone – 2 nd Dosha.

3rd Dosha :

- All 3 infinite – Jiva / Ishvara / Pradhanam.

Asarvagataha:

- Ishvara can't be omniscient. To be Omniscient, world should fall within Range of Ishvara.
- Paracheda Required – To Know Anantaha Pradhana and Jiva can't fall within Range of Ishvara.
- To fall within Range = Limitation.
- Since they are limitless, Ishvara loses Sarvagata.
- All Limited, 2 Limited, 3 Limitless - problem.

Word Analysis: :

- Antavatvam Asarvagavatvam.

a) Antavatvam :

- All 3 will have limitation

b) Va :

- Or

c) Asarvagatvam :

- God will have limitations of knowledge.
- If things Limited, Knowledge omniscient.
- If things Limitless, Knowledge limited – Alpiscent.
- Knowledge Limitless, things limitless – Never possible.

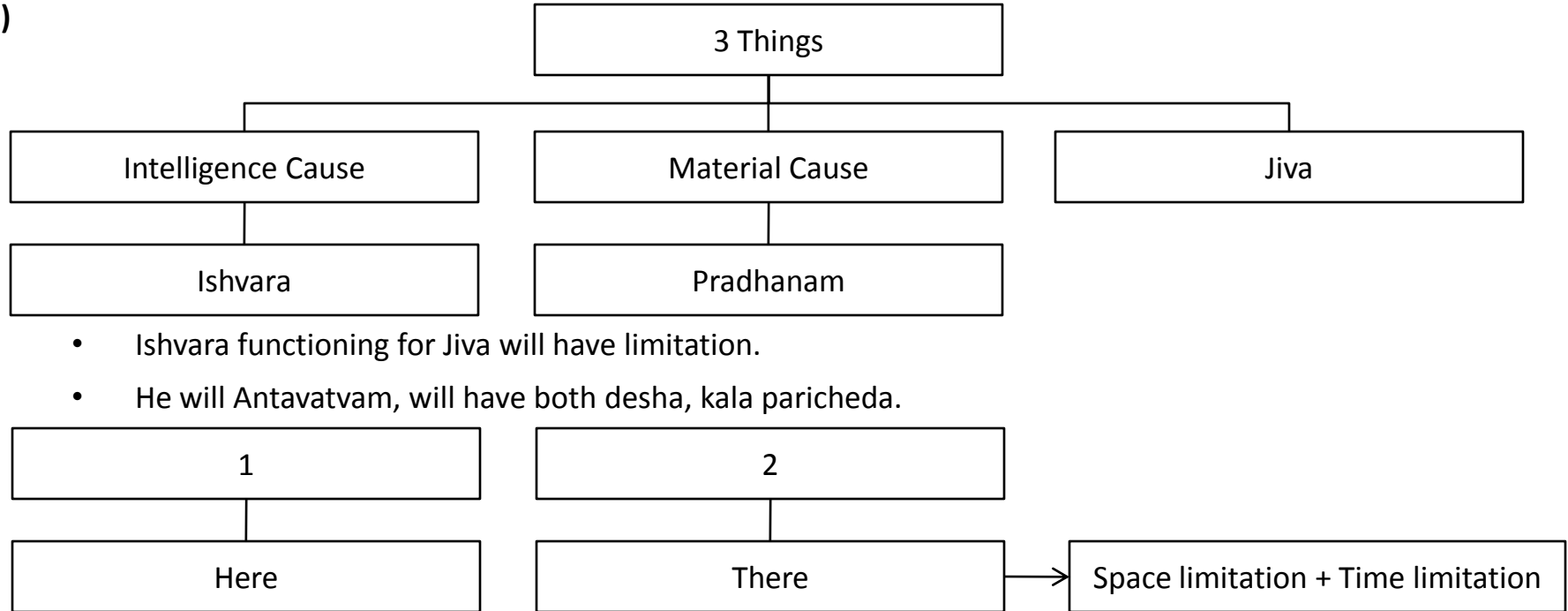
Significance:

a) Antavatvam :

- Limitation

b) Anta – end - Antavatu = Being endowed with Limitation.

c)



- Ishvara functioning for Jiva will have limitation.
- He will Antavatvam, will have both desha, kala paricheda.

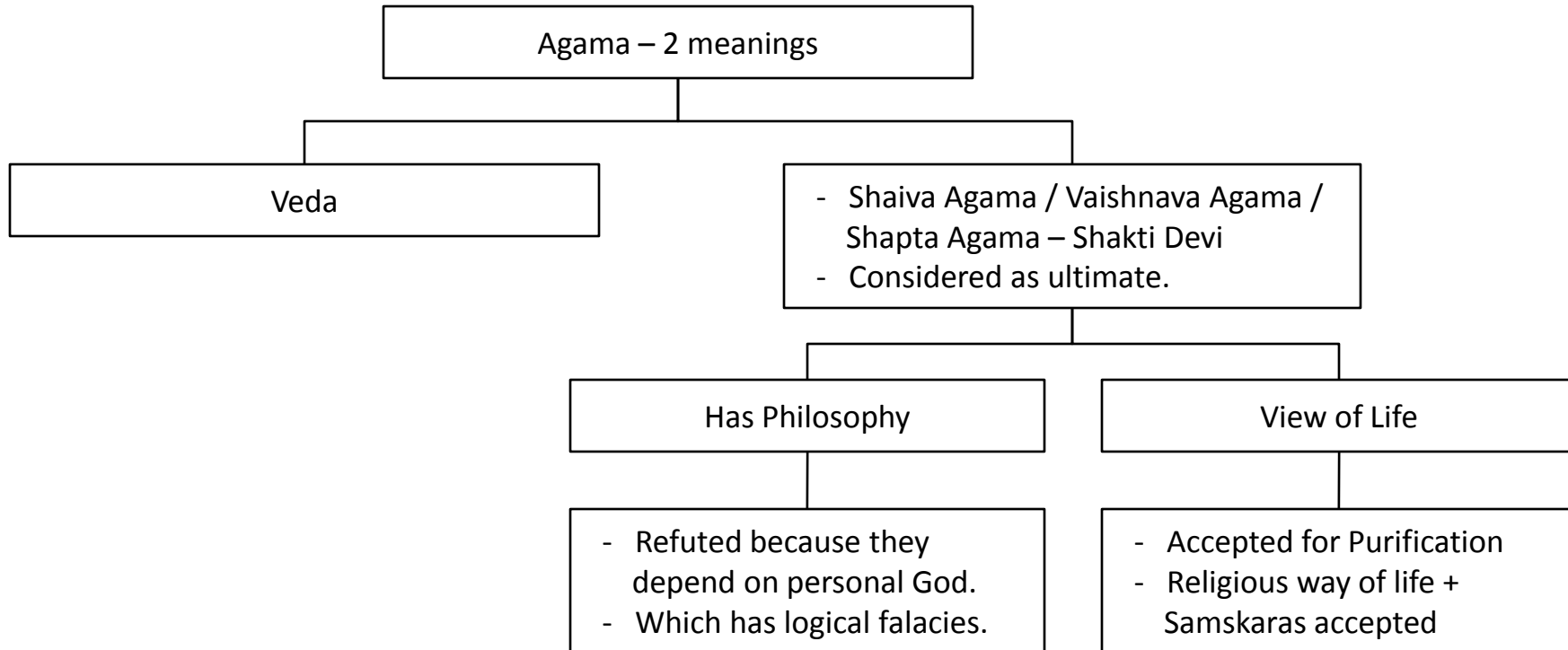
- Ishvara will have 3 fold Limitations.
- Will become Asarvagya – Not omniscient, with limited knowledge.
- If all 3 Limitless, Ishvaras Knowledge limited.
- Falling within Range means limiting object.
- Therefore Nimitta Karana Ishvara Vada (Theological God) has lot of loopholes.
- Father in Heaven, Islam, has loopholes.
- Bagawan here + Now, Never far away.
- Tat Tvam Asi – Understand like this.

Lecture 194

- Astika, Nastika Darsanas negated by Vyasa in 1 – 6 Adhikaranams.

Adhikaranam 5 & 6 :

- Agama Pradhana Matam Refuted.



Rule :

Way of Life :

- If contradictory to Sruti, Yukti then Rejected.
- If non-contradictory – accepted.

7th Adhikaranam – 41st Sutra:

- Shaiva Matam 4 Branches.
- Maheshwara – Pashupathmatam.
- Shiva as ultimate rejected.

- Shaiva Agama Matam Refuted by taking one Cardinal principle.
- God is Kevala Nimitta Karanam = Tatastha Rupa Shaiva Matam.
- Not Against Shiva.
- In Vedanta, Shiva form not Ultimate.
- Intermediate – come to Nirguna, Paramartic formless.
- Accept transcendental Shiva worship Any form.
- Tatasta Ishvara not supported by Sruti / Yukti. Main fallacy discussed in end of 2nd Sutra.
- Ishvara as Nimitta Karanam with 3 Anumanams.

8th – Last Adhikaranam : Sutra 42 – 45 (4 Sutras)

Utpatya Sambavath Adhikaranam

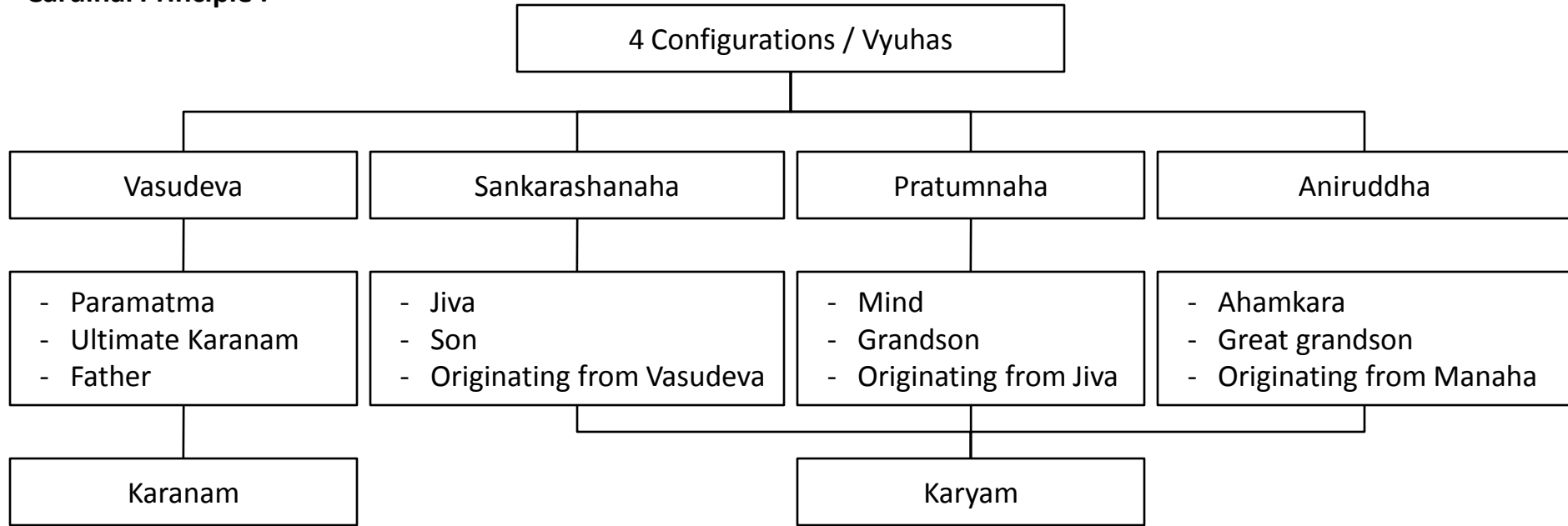
Sutra 42 :

उत्पत्त्यसम्भवात् ।	Utpattyasambhavat ।
On account of the impossibility of the origination (of the individual soul from the Highest Lord), (the doctrine of the Bhagavatas or the Pancharatra doctrine cannot be accepted). [II – II – 42]	

General Introduction :

- Agama based Matam.
- Pancha Ratra Matam, Bagawata Matam, Vaishnava Matam, Bagawan Vasudeva Ultimate Tatvam - Close to Vishishta Advaita of Ramanuja.
- Para Vasudeva : Shudha Chaitanyam
- Para = Ultimate Reality
- Accept Nimitta + Upadana Karanam of Creation.
- Vasudeva expresses in 4 Vyuhana's - 4 forms – Configurations.
- (Padma Vyahuma configuration in war)

Cardinal Principle :



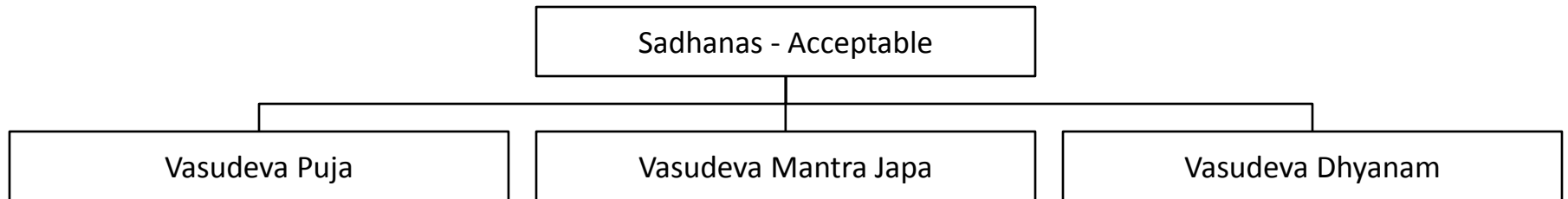
- Sruti, Smriti, Nyaya Virodha.

Gita :

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ ७.१९ ॥

At the end of many births, the wise man comes to Me, realising that all this is Vasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find. [Chapter 7 – Verse 19]

- This Vasudeva different.



- 4 fold philosophy not acceptable.

General Analysis:

Verse 1:

- Vyasa refutes Sankarshena (Jiva) origination from Vasudeva (Consciousness).
- Untenable, Illogical.

Reason :

1) If Jiva originates, Shastra Virodha.

Gita :

न जायते म्रियते वा कदाचिन्
नायं भूत्वा भविता वा न भूयः ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed.
[Chapter 2 – Verse 20]

- Encasement of Jiva only gone not content Jiva.
- Content never dies or goes.

2) If Jiva is born, it will be subject to death.

- Akruta agama krutahana dosha.
- When Jiva originates, what is basis of origination and type of life?
- Type of life and body determined by Punya Papa Karma.
- Body originates not Jiva.
- If Jiva does not have Purva Karma, Bagawan has to supply pocket money / Karma for current birth.
- If Jiva ends, Sanchita Bag gone.
- No natural death of mind by Jnanam and Moksha.
- Sanchita karma hangs.
- Receiver has Kruta Hana Dosha.

Vedanta:

- Jiva never born

Gita :

वासंसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णानि अन्यानि संयाति नवानि देही ॥ २.२२ ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

- Jiva existed before.
- No Kruta Hanaha.
- Jiva travels, takes another body – Sanchita becomes Prarabda.
- No Utpatti of Jiva but origination of Body.

3) If Jiva subject to birth, will have death and will become Anitya Jiva.

- How Anitya JIVA gets benefit of Nitya Moksha?
- If Nitya Moksha has to be gained one who gets Moksha should be Nityam.
- If I am not there to get Nitya Moksha, Moksha – Anityam Vaiyatha Prasanga.
- Nitya Moksha useless for Anitya Jiva. Hence Utpatti Asambavat.

Word Analysis:

Utpatya Asambavat :

- Because of impossibility, untenability of the origin of Sankarshane, Jiva from Vasudeva – consciousness – Paramatma, Bagawata / Pancharatra Matam Unacceptable.

Significance :

Utpatya Asambavat :

- Utpatti – Organization of Jivatma irrational.

43rd Sutra :

न च कर्तुः करणम् ।

Na cha kartuh karanam ।

And (it is) not (observed that) the instrument (is produced) from the agent. [II-II-43]

- From Jiva – Karanam – mind born (Pratyumna)“Sankarshana”.
- Karanam needs operator Karta.
- It is impossible, never seen origination of Karanam from Karta.
- Karta uses Karanam, never produces Karta.
- Jiva only uses his mind.
- Pratyaksha Virodha.
- Anubhava Virodha.
- Shastra Virodha.
- Mind born of Paramatma – not Jivatma.
- Vasudeva is producer of Manaha.
- ‘Na Cha Kartruhu Karanam’

Word Analysis :

a) Cha :

- Moreover .

b) Karanam :

- Instrument

c) Mano Rupa – Pradyumna Na :

- Mind not born from Karta

d) Kartruhu :

- Out of Agent Karta.
- Instrument not born out of Jiva – Karta.
- Karta uses Karanam – not producer of Karanam.

Significance :

a) Na :

- Utpayate – Na.

b) Cha :

- 1st Dosha = Jiva not born out of consciousness.
- In addition to above : 2nd : Mind not born out of Jiva.

c) Kartruhu :

- Panchami Vibakti
- From Karta – Jiva.

d) Karanam :

- Instrument – Manaha.

Sutra 44 :

विज्ञानादिभावे वा तदप्रतिषेधः । Vijnanadibhave va tadapratishedhah ।

Or if the (four Vyuhas are said to) possess infinite knowledge, etc., yet there is no denial of that (viz., the objection raised in Sutra 42). [II – II – 44]

General analysis :

- Pancha Ratra Matam's view regarding 4 Vyuhas not consistent.
- Definitions change from context to context.
- All 4 are Bagavan – All omniscient, omnipotent.
- Shat Guna Aishwarya Sampanna.
- All 4 have 6 fold virtues in Absolute measure.
- Vasudeva + other 3 – Bagawan not Acceptable.

Vikalpa Argument :

1) Do you say 4 Bagawan's exist?

- If one omniscient, omnipotent – 3 others not required – Redundant.
- 4 Rulers – confusions – will constantly quarrel – Leadership Problem.

Sva Siddanta Tyaga :

- Only one Para Vasudeva.
- Aprasidda Dosha – One God – 4 forms – 4 Veshams.
- Consciousness / Jiva / Mind / Ahamkara.

2) All 4 are the uniform – identical or different.

- If identical, on what basis do they have Karya Karana Sambandha.

Purva Pakshi : Answer

- Only Configurations different – One Substance.
- 4 forms not identical.

Vasudeva	Other 3
<ul style="list-style-type: none">- Karanam- Lump of Gold	<ul style="list-style-type: none">- Jiva, Manaha, Ahamkara- Ring, Chain, Bangle

- World = Karyam
- Why you are content with only 3 forms.

Taittiriya Upanishad:

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

**so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati || 3 ||**

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.”
[II – VI –3]

Word Analysis:

- Vigyanadhi bave Tad Apratisheda

a) Ba :

- Even if they have

b) Vigyana Adhi Bave :

- Omniscience and other virtues.
- Omnipotence – Shat – Guna – Bagawan.

c) Tad Aprashideha :

- Falacious.

Significance :

a) Vigyanam Adi Bave :

- Sarva Vigyanam - Sarvagyatvam - Omniscience ...
- Aadi – other – Aishwarasya Samagrasya.

c) Bave :

- Existence – Presence.
- Sati Saptami.
- Even if 4 Vyuhas enjoy 6 virtues like Omniscience

d) Va Api :

- Even if.

e) Tad – A – Pratishedha :

- Tad – Dosha – in Previous Sutra Utpatti Asambava – impossibility of Jiva from consciousness, mind from Jiva.
- Pratishedha = Remedy.
- Even if you change interpretation, you can't resolve fallacy.

45 Sutra :

विप्रतिषेधाच्च ।

Vipratishedhaccha ।

And because of contradictions (the Pancharatra doctrine is untenable). [II – II – 45]

- Pancharatra Matam has contradictions – inconsistency.

1) Internal Mutual contradictions – of their own statement.

- Definition of 4 Vyuhas.
- Paramatma, Jiva, Manaha, Ahamkara all four are omniscient Bagawan.

2) Veda Virudha :

- Veda never says – Jiva is born and Mind is born out of Bagawan.
- Chandilya Rishi - Received Pancharatra Matam from Bagawan for those who didn't attain Moksha through 4 Vedas, I introduce Pancharatra Matam.
- Agama Different from Veda.
- Philosophy + Lifestyle different.
- Introduces new Samskaras – Gives up Vedic Samskaras.

a) Vipratsesha Cha :

- Because of contradictions also Bagawata Matam Not Acceptable.